TALKS TO YOUNG PEOPLE ON ETHICS

WILSON AND FAIRLEY

170
W697
3354
YALE LIBRARY DISCARD
3354

YALE LIBRARY DISCARD

TALKS TO YOUNG PEOPLE ON ETHICS

TALKS TO YOUNG PEOPLE ON ETHICS

BY

CLARENCE HALL WILSON

WITH

QUESTIONS, PROBLEMS, AND SUGGESTIONS FOR READING

BY

EDWIN FAIRLEY

CHARLES SCRIBNER'S SONS

NEW YORK CHICAGO BOSTON

ATLANTA SAN FRANCISCO

COPYRIGHT, 1917, 1924, BY
CHARLES SCRIBNER'S SONS

Printed in the United States of America
E

PREFATORY NOTE

It will be observed that the talks in this little book do not form a strictly continuous series. There is, however, a certain unity in the book in that the various subjects are treated consistently from a single point of view.

Much of the moral counsel offered to the young has taken the form of warning against danger. It has failed, therefore, to make any strong appeal to the mind and heart of youth, for healthy youth is not timid. What is of more vital consequence is that this mean-spirited counsel is not true to sound morals nor to the facts of life. If it were heeded and faithfully followed it could produce at its best only prudent, cautious, calculating men and women; at its worst, moral weaklings, unequal to the stern responsibilities and the fierce temptations of life. It has seemed better to us to take the opposite course and state the principles of right conduct in terms of strength and courage. Some of the views set forth on the following pages, when expressed in public discourse, have won such approval from experienced educators that we have been encouraged to expand them in this book, which is offered with the hope that it may prove useful to teachers and helpful to the young people of our schools.

The questions which follow each chapter are intended

to bring out the teachings of the text and to provoke wholesome discussion. They are numbered to correspond with the paragraphs of the chapter. The teacher is urged to add to them or to subtract from them as the capacity of the class or the time at its disposal may indicate.

The problems are for the pupils to wrestle with themselves in the hope that in solving them they will seek to apply the lessons of the subject under discussion, and that they will be able to work out some principles of action which will be permanent possessions. The teacher's ingenuity will readily suggest others or will adapt those given still more closely to the needs of the class; for instance, a boy's problem may be changed to fit a girl, or vice versa. It may be found good tactics to assign the problems awhile in advance. Sometimes they may be worked out before studying the chapter, and sometimes afterward.

The Suggestions for Reading have been amplified. If more titles are desired, consult the lists published by nearly every good public library or the pamphlet, *Books for Home Reading*, published by the National Council of Teachers of English. The thanks of the editor go to Miss Clara W. Hunt, superintendent of children's libraries, Brooklyn Public Library, for valuable counsel, and to Dr. Florence Buck for frequent advice.

C. H. W.
E. F.

CONTENTS

CHAPTER		PAGE
I.	Into the Woods	3
II.	Conscience	18
III.	The Knowledge of Good and Evil	34
IV.	The Battle of Life	48
V.	The Grand Adventure	62
VI.	Courage	75
VII.	Companions	88
VIII.	Habits	103
IX.	Neglect and Degeneration	120
X.	Work	135
XI.	Play	149
XII.	Little-Mindedness	166
XIII.	Liberty and Mastery	185
XIV.	Getting Square with the World	204
	Index	221

TALKS TO YOUNG PEOPLE ON ETHICS

CHAPTER I

INTO THE WOODS

The Guides of the North Woods.—It was once my privilege to spend a summer, along with an old friend, in the woods of Canada. Of course we had our guides; we could not afford the time to explore the wilderness for ourselves. It will be sufficient to introduce the guides by their first names, Harry and George. Harry was a young man who had been in the woods about ten years. George was a man past middle life who had been in the woods from childhood. He had never been to school for a day, and could neither read nor write, but he was a master of woodcraft. One day, as our vacation drew near its close, Harry had an opportunity to guide a party far to the north. The trip would occupy several weeks, and the pay was good, but it involved a part of the wilderness in which he had never been. So George proceeded to map out the journey for him. He told how to cross various lakes and ponds, how to find the "carries," how to avoid hills and bogs between lakes, where good camping-ground would be found, where and how to leave the beaten trail for short cuts, how and where to find unfrequented ponds in which the fishing was good. The landmarks and bearings were sometimes very obscure,

and required a practised eye to distinguish them even with the minute directions. A hemlock with the top blown off or a clump of birches leaning over the water was to guide to the landing where a "carry" began. A fallen tree, a sapling bent in a peculiar manner, a split rock, would indicate where a turning was to be made. George knew the woods as you and I know the streets of our home town. Harry listened with close attention and frequent question, for he wanted to find his way with as few mistakes as possible.

Every One Who Is Old Was Once Young.—These talks are addressed to young people who are entering the woods, by one who has been in the woods a good while, and who has tried to take his bearings by the way. He has made some mistakes which you need not make, has followed some "blind trails" which you may avoid, has been lost where you need not be, has missed some things which you may have. Some of you may be much more clever than he is, you may be more diligent and more observant than he has been, and you may easily make a better use of your life than he has made of his. But at the present moment he has this advantage over you, that he has been over the ground which you are to explore. That is to say that he assumes, what every teacher must assume, that on his particular subject he knows more than you do, else he could not presume to instruct you. His particular subject is the journey of life with the soul's adventures by the way. He may claim to know something of what you need as you set out on the journey, something of the way you ought to go if you are not to

fail and get lost, something of the perils that lurk for you, and something of the way to meet them—not avoid them. He knows nothing of the way to avoid perils, and would not tell you if he did. He is qualified to advise you simply because he is older than you, because he has been over the trail ahead of you.

One of the discouraging things we have to deal with is the unwillingness of young people to accept the advice of their elders. They fail to recognize the fact that this advice comes out of experience and the skill which experience gives. It is true that older people often seem to forget that they were ever young, and are therefore inconsiderate of youth's ambitions and interests, its curiosity and enthusiasm. But quite as often it is the young people who forget that the older people were once young, and that they *do* know all about the experiences of youth, its temptations and dangers, its foolishness and mistake. A simple truth to remember is that *everybody who is old was once young.*

The Mistake of Trying to Make Life Easy and Safe. —It must be admitted, however, that older people are not always wise in their wishes for the young. They often permit their affection to becloud their judgment. One of their temptations is the desire to make life easier for their children than it has been for themselves. For instance, a man who has had to work hard to make his way in life would like to see his son go by an easier way. If he yields to that desire the consequence is likely to be that his son will grow up a lazy, incompetent good-for-nothing, unfitted for the stern tasks of life. Or, a little closer to our point,

a man remembers the temptations of his own youth, his mistakes which might easily have proved disastrous, and seeks to shield his son from the like perils; throws about him so many safeguards, shuts him in to such safe associations that there seems to be little opportunity for him to go wrong. The result is likely to be a man of soft and flabby soul, without moral backbone, whom the slightest breath of temptation will topple over. And then we are foolish enough to wonder that strong men so often have weak sons! I think that young people have a subtle appreciation of the moral cowardice in the counsels of their elders, and that they resent it. They covet for themselves the excitement, the peril, and the contest, and do not wish to be shielded.

Well, let me promise you that I will resist this temptation to tell you how to live easily and to fight safely. A paradox which I shall emphasize more than once is this, that *there is nothing so dangerous as seeming to be safe.* I want to tell you how to fight, not how to run away and hide in the day of battle, and I am more than willing that you should begin your fighting now. I am very sure that if you do not encounter your perils now with a brave heart you will be a "slacker" in the great days to come.

To Accept a Borrowed Experience Is Not Weakness but Wisdom.—Nevertheless, your time is too precious for you to waste more of it than is necessary in finding out for yourselves all that is already known by those who have been over the way which you are to travel. You are yourselves too valuable to be wantonly risked

in foolish and needless ventures. If you can borrow the lessons of others' experience, don't you see that you are so much to the good? It is not peril that is to be avoided—there is no avoiding that—but disaster. And although we are all of us bound to learn by our own mistakes, there is nothing to be gained by useless experiments and needless blunders. The thing that always has failed, and is sure to fail again, need not be tried over. When the woodsman finds that he has lost his way, he goes back and makes some mark at the point where he made a wrong turning, to guide himself and others in the future. The pioneer keeps his axe busy blazing the trail for those who are to come after. And that is what the moral precepts and the advice of older people amount to; they blaze the trail through the wilderness.

The Heroisms That Remain.—There will still be enough of adventure left. No complete and infallible manual of life is possible, even if it were desirable. Many things you will still have to find out for yourselves. I have been through childhood and youth and young manhood, and can tell you what I have seen and learned by the way. It is familiar country to me, this region through which you are passing. But I have never been through to-morrow. That is to me as to you an undiscovered country. There will temptations meet you of which I cannot forewarn you, nor can any other, for nobody has been there. It is always true that

> "New occasions teach new duties;
> Time makes ancient good uncouth."

In this respect all that those who are older can do for you is to give you certain tried principles to guide you, and leave the rest to your own courage and integrity. After all the wisdom gained by the long experience of those who have gone before, there are heroisms that remain, and must always remain. The untravelled world is before you. What adventures you may have, what perils encounter, what trial of your souls, I cannot tell you. I can only say: *Be strong and fear not;* the universe is framed for the righteous, and therefore the just and resolute soul shall be victorious.

The Right-Mindedness of Young People Is Assumed.—But if, as I have intimated, the counsels of those who are older sometimes meet with a hostile spirit on the part of the young, it may be partly because the counsels are given in a hostile spirit. It seems to be assumed very often that the young do not want to be good, and that their reluctant feet must be guided into the right way by harsh constraints. I assume the very opposite of that. *I assume the essential right-mindedness of young people.* I once took up a book on boys with some eagerness to find out what it had to say on so important a subject. The book began with saying: "All boys are bad." I laid it down, and have never read it. I have no doubt it added some important qualifications of its first bald statement, but no qualifications could put right a statement so fundamentally false. When I say, "All boys are good," I may not be speaking the whole truth and nothing but the truth, but I am sure I am nearer right than the other.

In another connection I shall say to you that we

have to fight our way whether we go right or go wrong. That means that there is some native good in us all that has to be overcome before we can go wrong, as there is some native bad in us to be overcome when we go right. There are some young people in whom the evil tendencies appear to be more pronounced than the good. They are the victims of an exceptional heredity, of a degrading environment, in rare instances of specific disease. But in the great majority of people good purposes predominate. It would be difficult to explain the undoubted moral progress of the race if this were not so.

Careful observation of normal and healthy young people confirms the belief that they are governed in the main by good instincts. When they are bad it is because these good instincts have been stifled, or even because they have learned evil from the corrupted minds of those who are older; it may be, it often must be, because of the unjust and cruel assumption that they are instinctively and inherently bad. There is among all people a disposition to live up to the reputation given them. No greater wrong can be done to any one than to assume that he is bad without the positive proof. Even the law assumes innocence till guilt is proved. Common opinion should do no less. I shall assume, then, what I believe to be essentially true, that most young people are good. Indeed, I shall assume more than that, that the finest and noblest idealism in the world is that of young people, that their imaginations are all aglow with the romance of righteousness.

I recall a striking illustration of this. One day I

was walking down one of the poorer streets of a town when my attention was attracted by the outcries of a boy who seemed to be set upon by a gang of young ruffians. Three or four of them had him down while the rest were urging them on. He was struggling and howling like a good fellow. I hurried over to the rescue just as they released him, demanding an explanation. One of the boys held up a knife, and replied: "He drew this knife on that fellow, and we took it from him." "Give me back my knife," bawled the boy, who had got back on his feet. "I won't," was the reply; "I'm going to take it and give it to your mother." I decided that justice was being done, and went on my way. If ever I were to be accused of a crime of which I was innocent I should ask nothing better than to be tried before a jury of boys. But if I were guilty I should prefer a jury of men, for the justice of boys is terrible. Perhaps as much can be said for the justice of girls; I am sure it can if the offense be against modesty. It is not justice that we need to urge upon boys and girls, but mercy. They are more ready to punish than to forgive.

The "Big Stick" Provokes Rather than Persuades.—I assume, then, that most young people want to be good. That seems not to be true only when goodness is painted in offensive colors; when it is made to appear feeble and cowardly; when "the native hue of resolution is sicklied o'er with the pale cast of thought." When goodness is permitted to appear in its own honest colors, when it means noble purpose and chivalrous conduct, the courage of convictions and brave fighting for ideals, then I am sure that most young people

want to be good. I shall have more to say on this subject, and only want to assure you now that I bring no cudgels to beat about your heads as though you were disinclined to a just and virtuous life.

The Rules of the Game.—I shall speak to you of adventure and battle and endurance. But there is another aspect in which the moral struggle of life may be viewed with justice and advantage. All games are governed by rules which are aimed to exclude unfairness, and to penalize it. Life is the great game, and it also is to be played according to the rules. The moral rules, all of them, up to the Golden Rule which caps them all, are just *the rules of the game.* To do wrong is to cheat at play, to break the rules of the game.

The Pursuit of Goodness Is to Go Beyond Beaten Trails.—We are all in the woods, you and I. I have been in farther than you, and for the present have the advantage of you. But you are going farther in than I have gone or ever can go, and you have the advantage of me there. So far as I have gone, I can tell you something of the way. I can tell you of temptations and perils that I have met, and that you will surely meet. There is the place where two paths diverge, where pleasure and duty will not keep company. If you take the wrong turning there you will surely get lost. There is the place where the lure of gain tempts you to compromise your principles by just a little. If you get off the path there you may never find it again. There is the place where the difficulties of the way discourage you, and there is the place where dangers stand across the way. If you turn back at such places to find an easier and a safer path you will

surely get lost. The path of duty is a rugged way, and it is thick beset with perils—it will be clean through to the end; I find it so still. That is the glory of it, as I shall say to you at another time.

But you are going beyond my utmost journey; you are going to live in better times than I shall ever see, and they are going to be better because you help to make them better. There is the *practice* of virtue, in which more experienced people can guide you, and there is the *pursuit* of virtue, where the guides fail, and the trail is lost. Then you become a pioneer, your own pathfinder through the trackless woods. For your goal is not set down in the map; it is in the undiscovered country. You are to go beyond beaten trails; you are to be better than the people who have preceded you; you are to pass the old goals. That is the way the world makes its progress in morals, which is the basis of every progress, the new generation going beyond the older generation's "farthest north."

This is the romance of righteousness, not only that it is an heroic struggle with familiar temptations, but that it is a sublime adventure in idealism. That is one reason why we who are older are anxious that you should get started right. The hope of the world is in you—the hope of a better world. We want you to get started right because we expect you

> "To sail beyond the sunset, and the baths
> Of all the western stars."

We expect you to be better than we have ever been, to win victories that have been denied to us, to raise a little higher the moral standards of the world, to

overcome the wrongs that still are tolerated, to enact into just laws the hopes which we have only seen in nebulous dreams.

"The Best Is Yet to Be."—And that suggests one other word to be said. Never believe those who say that youth only is sweet and bright, that life stales and saddens as it advances into maturity and age. If that is ever so it is only of those who have got lost in the woods or have turned back from the trials and the perils of the way. And do not think because we lay such emphasis on the great days of youth, that these are the days of thrilling adventure beyond which all is tame and tedious. Life becomes greater as it advances, and that because the temptations and the perils thicken as we go forward. The importance of youth's great decisions is that, if made right, they strengthen us for the greater decisions to be made in the stern years of maturity; if made wrong, they enfeeble us for the severer testings to come. We are going on, all of us, you and I, *into the woods,* on the sublime and never-ending adventure of righteousness:

"To strive, to seek, to find, and not to yield."

QUESTIONS

1. What is the meaning of *Ethics?* Look it up in the dictionary. Why is the study of ethics important? Tell the story of the author and his guides. What bearing has the story on the subject of the book?
2. Perhaps the central thought of this chapter is that life is like an expedition into the woods. Is it better to go on such an expedition alone or to have guides? What guides will be be wisest for us to employ, those with

experience or those without experience? If we make the choice ourselves, are we still free because it is our own wills that have chosen? Why are young people so often unwilling to accept advice from older folks? Is this a good thing or a bad thing?

3. Would you rather be born rich or poor? What are the advantages and disadvantages of each? Give instances of poor boys or girls who have made successes of their lives. Also of rich boys or girls who have succeeded. Why do strong men sometimes have weak sons? Illustrate the truth: "There's nothing so dangerous as seeming to be safe."

4. Give several instances of situations where you have profited by good advice. Name several respects in which life is like a journey.

5. Does accepting guidance rule out the possibility of adventure? Why?

6. From your acquaintance with your own generation do you agree that young people are, in general, right-minded? Are all boys bad? Show how we must fight, whether we do good or do evil. Are all girls good? Give the author's story of the boy who was being attacked, and comment on it. Do you believe in the essential justice of the boys and girls you know? Is it true that we are inclined to be too hard on the guilty?

7. What is likely to make goodness offensive? Is it ever offensive in its true colors? Do most young people want to be good or bad?

8. Are rules essential in the playing of games? Why? Are there rules for the game of life? Where can we find them? Suggest several sources.

9. Does each generation go farther than the last? How is this possible? How shall we learn to choose when the

ways diverge at pleasure and duty? Is the path of duty easy? Do you want it to be? How is it possible to make each generation the best yet?

10. Do you expect life to grow tamer and duller as you go on? How can we assure ourselves that it will not?

GENERAL

If you were going on a long hike, what should you like your physical condition to be? Does this contain any hint of what your moral condition should be in another kind of journey? Is it good or bad to be "tied to mother's apron-strings"? How early in life should we be making decisions for ourselves? Illustrate the dangers of overconfidence in such games as football, baseball, tennis, swimming, sailing a boat. Apply the same reasoning to dealing with temptation. Are our present standards of living right? Point out places where it may be that future generations may take a different and a higher stand. From a study of yourself, show what tendencies you have toward the right and toward the wrong. Make lists. You need not show your lists, but you can begin to find ways to encourage the right tendencies. and to discourage the wrong.

PROBLEMS

1. James Tolman is a student in the Falmouth High School. His parents and his teachers tell him that he ought to take the classical course. He, however, thinks that the scientific course is better fitted to his needs and his desires. What shall he do? What weight ought he to give to their arguments? How much to his own desires?

2. The choice of an occupation is before John French. He wants to be a sailor. His mother wants him to be a minister, his father thinks he would better come into

the family business, which is a brokerage house, well established and successful. John does not like the confinement of office work. He does like the water and the out-of-doors. He has had no experience on the water and none in an office. At school he is an average student, with a tendency to like mathematics and the sciences rather than history, literature, or languages. Where shall he look for guidance? Whose advice should he trust?

3. A young man has been born and brought up in a wealthy family. Everything he has needed has been his for the asking. Now he begins to see that other young men, who have had to practise self-denial and to work for almost everything they have, are his superiors in many respects. They seem to be more resourceful, more self-reliant than he. Suggest a plan of life for the rich young man which will help him to live a useful life and to overcome the handicap imposed on him by his wealth.

4. In making a journey some preparations must be made. Perhaps the actual preparations which you make for a journey will give you some hints about proper preparation for the journey of life. Maps, charts, time-tables, food, clothing, money, guides, each may have some suggestions. Work out some parallels.

5. The club to which you belong plans a series of meetings on week nights when you know that you ought to be studying if you are to take your proper rank in school. What attitude would you take in the meeting which is to decide on this plan? How would you act if the plan were adopted by a majority of the club?

6. In a game of football, the captain sends in two men to play when he ought to send in only one, so that his team has twelve men in play when he ought to have only eleven. The referee does not notice the trick,

and the team of twelve makes a touch-down which wins the game. What do you think of such tactics and what would you do if you were a member of the victorious team and knew about the trick?

7. Is goodness likely to be attractive? Make a study of the work of Herbert Hoover in Belgian relief, or of some other great philanthropy like Dorothea Dix's work for the insane, or Florence Nightingale's efforts for the soldiers in the Crimea, and draw some conclusions.

SUGGESTIONS FOR READING

The words of Jesus, found in the Gospels and especially in the first three, establish a higher moral standard for all time. Parts of the Proverbs fasten themselves in the memory with their wise and witty sayings. If you have access to Ruskin, read the preface to *Sesame and Lilies*. Wordsworth's "Intimations of Immortality from the Recollections of Early Childhood" and Browning's "Rabbi Ben Ezra" are both good. You will like to remember "The best is yet to be." Robert Frost's "The Path Not Taken" in his *North of Boston* and Herman Hagedorn's "You Are the Hope of the World" are among the best in recent writings on this subject. Tennyson's "Ulysses" and Lowell's "The Present Crisis" show the possibility of progress and the necessity of right choices. In lighter vein, we can commend Hasbrouck's *The Hall with Doors*, throwing light upon the possibilities of various occupations.

YALE LIBRARY DISCARD

CHAPTER II

CONSCIENCE

The Wonder of Conscience.—The philosopher Kant has a famous saying which runs like this: "Two things fill me with ever-increasing wonder and awe the more I ponder them—the starry heavens above me, and the moral law within me." We will readily grant the wonder of that sublime spectacle which greets our eyes when we look upward at night. But why should this moral law within, conscience, be paired with the starry heavens?

Of two actions you know that one is right and the other wrong. How did you find out this distinction between good and evil? Well, perhaps you will say that you were taught the difference between right and wrong as you were taught other things; that it is one of the commonly accepted distinctions which you have taken as you found it. Or, you may claim that you have reasoned matters out for yourself, accepting common opinion so far as it seemed reasonable to your own mind; that experience has confirmed certain conclusions. There is therefore nothing wonderful about your knowledge of good and evil any more than about any other knowledge that you possess.

But go on a little further. The time comes for you to make a decision, and at once you hear a voice

within demanding that you do the right thing and abstain from the wrong thing. You do the right thing, and instantly from invisible regions there comes a sweet and comforting applause. Or, you do the wrong thing, and again, and instantly, from unseen galleries there come the sound of hissing and the cry of shame. No ear hears it but your own, and yet there is nothing of which you are more certain than this voice within, nothing else that you understand half so well as just what it says. Is not this a wonder and a mystery?

The Voice Is Never Silent in an Emergency.—And it never fails. The gods of righteousness are sleepless. The Jove who presides at the secret councils of the soul never nods. When temptation comes, conscience arrives at the same moment of time with its commands. It never misses a connection. You make your choice, and swift as the lightning, unfailing as the thunder-peal which follows, comes the judgment of conscience. You may do the right heroically, and the world about you make no note of it; you may do the wrong and escape detection or reproof from others. But this hidden guardian of your soul, nothing escapes, not even the secret thoughts of the heart. Is not this a wonder and a mystery?

There Is No Escape from Conscience.—Its effects are very profound. You not only hear the voice, but you are compelled to heed it up to a certain point. That is to say that, although you may disobey its commands, you cannot escape its judgments. You may miss the approbation of others, and yet enjoy a great and sweet satisfaction because you have the approba-

tion of your own conscience. You may escape the censure of others and yet be miserable in self-scorn.

The moral reactions are greater than the actions. You cannot give to others the satisfaction which right conduct brings to yourself; nor can you do a wrong to another that will hurt him as much as it hurts you.

> "For he that wrongs his friend
> Wrongs himself more, and ever bears about
> A silent court of justice in his breast,
> Himself the judge and jury, and himself
> The prisoner at the bar, ever condemned."

Is not this a wonder and a mystery?

Conscience Is Independent of Any Control.—And here is another wonderful thing about conscience. It is your conscience, and yet it is not subject to your control. It is the voice of your own soul, and yet you cannot bid it speak or be silent, and you cannot tell it what to say. You cannot say: "My conscience shall approve this and disapprove that." When you have done right you cannot condemn yourself, and when you have done wrong you cannot forgive yourself. Your conscience is as independent as if it were not yours at all. You deal with yourself by a fixed law with the making of which you had nothing to do, and which you cannot alter in the slightest degree. You cannot argue with your conscience. You have to say what it says. Is not this a wonder and a mystery?

Conscience Is Infallible.—There is yet one other wonderful thing about conscience, and that is that it

always speaks the absolute truth, so far as you are concerned. *It never makes mistakes.* But we speak of a darkened conscience, or an enlightened conscience, or a misguided conscience. Such expressions plainly imply that conscience may be changed by education, and that it is capable of making mistakes. We observe, too, that there is no precise agreement as to what is right and what is wrong. The thing that one man thinks right another man thinks wrong; what one may do with a clear conscience brings to another a sense of guilt. They cannot both be right. It looks, therefore, as though some consciences did make mistakes. But that is because of a confusion of terms in our thinking. We make conscience responsible for what does not properly belong to it. We must, therefore, try to distinguish conscience from the great world of moral ideas with which it is so closely related.

Conscience Is Distinct from the Moral Judgment.—The idea of right and wrong seems to be innate; we brought it with us into the world. About this primary idea of right and wrong experience and speculation, education and even prejudice have built up a vast fabric of moral judgments which are more or less in disagreement with each other. The formation of these moral judgments is no part of the function of conscience. They may be mistaken, and they must often be wrong. We got them from our parents, from our teachers, from our companions. In general terms they express the traditions, the opinions, and even the prejudices of the class to which we belong, modified by our own experience and our own reason.

But when the moral judgment is formed, conscience comes in to say that we must live up to it. Conscience bids us do the thing we think is right, and to abstain from the thing we think is wrong. In either instance we may be wrong in our judgment, but conscience makes no account of such errors—it is not responsible for them. The grocer's scales may not be accurate; but if he thinks they are accurate, he must give full weight according to their reading to be an honest man, and if he does that he *is* an honest man, although he may not be giving full sixteen ounces to the pound. Of course, it is the grocer's duty to see that his scales are accurate, and it is our duty to inform ourselves as fully as possible in the formation of our judgments. A diligent use of the means at our command for enlightening our own minds on moral distinctions is an important part of moral conduct. Ethics, the science of right conduct, embraces a great deal that does not properly come under the head of conscience.

The Double Function of Conscience.—Conscience comes in after the judgment is formed. It has two functions, each of which is implied in the other. First it commands us to do the thing that is right, that is, the thing we think is right, and to abstain from the wrong, which for us can be only the thing which we think is wrong. That is while the choice is being made, while the action is pending. Then when the action has been taken, it commends us when we have done what we thought was right and condemns us when we have done what we thought was wrong.

When we say, therefore, that conscience is infallible, that it makes no mistakes, it is only in this relative sense. What is absolutely right and absolutely wrong we do not always know. We are limited by the conditions which surround us, by the imperfection of our moral enlightenment. The world's past progress in morals is a witness for this fact. Things that were commonly thought right at one time are now commonly thought wrong. There are few if any who do not change their minds in the course of their lives upon some moral questions. Our judgments to-morrow may be different from our judgments to-day. But to-day, and at any given time, *we are bound to live up to the light we have.* That is the stern necessity which conscience lays upon us. Up to the limit of the light we have it is an infallible guide.

Conscience Is Instant in Its Demands.—Conscience calls for sharp decisions and for definite, heroic action. There are occasions when one must take time for deliberation in forming his moral judgments. But when the judgment is formed, conscience brooks no delay, no indecision, no inaction. Very often the plea for delay and consideration is suspicious in itself, for it may mean, and is likely to mean, that questions of prudence and self-interest are being mixed up with conscience, that a plausible excuse is being sought for doing wrong. To be sure, hasty and thoughtless action is to be avoided. And yet there is an implied truth in the saying of the cynical Talleyrand: "Never act on your first impulses, for they are sure to be right." He meant that conscience is quick in its decisions, and

3354

that deliberation is for the purpose of outwitting this stern monitor of the soul.

Conscience Is Not Influenced by Considerations of Gain.—Usually conscience is wholly oblivious of consequences. But that is not always so. There are some acts whose moral quality can only be determined by their consequences. The drinking of alcoholic beverages is an excellent example in point. It is not, like lying or stealing, a thing that is clearly wrong in itself. It is only when we consider its consequences, the confusing of the mind and of the moral judgment, the injurious effects upon the body, the sorrow it brings and the degradation to which it leads, that it appears as a wrong thing to do. In all conduct we are bound to consider, not only the act itself, but also the effects of the act. When these effects appear to be *morally* injurious, the necessary inference is that the act itself is wrong.

But conscience considers only such *moral* consequences, or the judgments formed in view of them. It does not take account of pleasure or pain, profit or loss. The familiar saying that "Honesty is the best policy" is just what its terms imply, a maxim of policy, not of morals. Conscience bids you do the right at whatever cost of comfort or advantage. It is uncalculating so far as any question of self-interest is concerned. The moral judgment to which it holds you makes answer to only one question: "Is it right?" To such questions as: "Is it wise?" "Is it safe?" "Will it pay?" it is silent. That is to say, that *conscience confines itself absolutely to the issue between right and wrong.* As

a matter of fact the right thing is very likely to be dangerous and unprofitable, but conscience is not influenced by such considerations.

Conscience May Not Be Borrowed.—Conscience is supremely an individual affair. It is not a commodity of exchange in the market. It can neither be borrowed nor lent. And yet there is nothing that people are more ready to *try* to borrow or lend. You find that your conscience bids you do a disagreeable thing, and how quick you are to take note of the fact that other people's consciences do not seem to make the like demands. On the other hand, have you never felt like reproving or condemning others for doing things which your conscience forbids? In the one instance you are inclined to *borrow* a conscience, in the other to *lend* your own.

When you observe that your conscience is in disagreement with the consciences of your neighbors, it may be wise to review your moral judgments to see whether or not they are sound. But while your moral judgments stand, you may not regulate your conduct by what others approve or disapprove. Public opinion, of which we are making so much to-day, is generally a very beneficent influence. But you can easily see that it tends to usurp the place of conscience. What others think right or wrong has nothing whatever to do with your conduct. Only what *you* think right or wrong obtains the slightest consideration in the court of your own conscience. That is true whether conscience demands a greater restraint than others seem to practise, or whether it confers a liberty that

others do not seem to enjoy. Others say a certain thing is right, that they have no scruples against it, and therefore that you may do it if you will. But you think it is wrong, and your conscience bids you refrain. Your conscience is the supreme authority with you. Others say that a certain thing is wrong, and therefore you must not do it. But you believe it is right, and therefore you may do it without reproach, unless you consent to deprive yourself in order not to give offense. Neither your duty nor your liberty is to be judged by the consciences of other people.

Conscience May Not Be Lent.—The disposition to lend conscience has been as mischievous as the inclination to borrow one. The persecutions and martyrdoms of all ages have been inspired by the desire of uncompromising men to impose their consciences upon their fellows. They have said in effect: "These things which you practise are wrong according to our judgment; they offend our consciences, and therefore you must not do them." What these men failed to see was that conscience is an individual affair, whose commands and judgments are laid upon their possessor, but upon nobody else.

Conscience is indeed very exacting and intolerant as regards the conduct of its individual possessor, but it does not lead to intolerance toward others. It may be one's duty to dissent from views which one hears expressed, or to make known one's disapproval of the conduct of others; it may even be one's duty to interfere with the actions of others. But the determination of such questions belongs properly to the sphere

of the moral judgments. Conscience has fulfilled its function when it regulates the conduct of its individual possessor.

Consciences Are Not Always in Agreement.—It is clear then that different consciences may disagree as to specific acts. What is right for one is wrong for another. What is right for one at one period in his life may be wrong for the same person at another period in his life. Saint Paul excuses himself for certain acts of his early life because they were performed in all good conscience. He thought they were right at the time, and so for him *at that time they were right.* Later enlightenment convinced him that they were wrong, and then his conscience forbade them.

It must be granted that terrible things have been done in the name of conscience. Sometimes the explanation may be that when men wanted to do these things they persuaded themselves that it was their duty to do them. Be sure that duty is very often the mask and the excuse for inclination or self-interest. But those who have done terrible things in the name of conscience have not always been hypocrites. When the Indian mother cast her child to the crocodiles we may be sure that she thought she *must* do it because it was right. If she was honest in that conviction, and she must have been, then it was right for her, horrible as the act appears to us and horrible as it must have been for her. Her conscience demanded the unnatural sacrifice; our consciences revolt at it. The thing that was right for her is fearfully wrong to us.

Strictly speaking, however, these differences are

again in the sphere of the moral judgment. All consciences do say precisely the same thing; they say: *Do what is right, abstain from what is wrong.* But each conscience says it to its individual possessor, and therefore the acts to which conscience incites us are not precisely the same for all persons at all times. There are degrees of moral enlightenment, and there are differences of honest opinion. It is the duty of every person to be fully assured in his own mind on all matters of duty involving a distinction between right and wrong. But conscience as an individual affair only bids each one live up to the best light he has, and to guide his conduct by that light without respect for the moral judgments or the practices of others. Conscience brings home to us our individual accountability for all our own actions.

Conscience Is the Master Architect in Building Character.—The highest achievement, the goal of all right living, is character. That describes the best that one can make of himself. *To be,* not to seem or pretend—to be that which is most desirable, a person of intrinsic worth, of conscious rectitude, of pure aims! There are many things to be done in this world, but nothing else comparable in its value or the satisfactions it yields, to the building of character. That is the work we are busied with, or are neglecting, every moment.

Acts tend to form habits, and habits make character, good or bad. The responsibility laid upon the individual for himself and his conduct of life is very heavy; the task that is set to him is stupendous, and the problems to be solved are bewildering. It would all be

hopelessly impossible were it not for this mysterious and wonderful monitor which never leaves us without its infallible and imperious counsels—conscience. It is the master architect of character-building. It brings the test of sincerity to every act. It is the unfailing guide of us all through the untravelled wilderness before us. Is it a safe guide? Yes, the safest guide we have. At every strange turning of the way, at every new perplexity, it is as if conscience had been there before—there in the new to-morrow wherein never man's foot was set before, unbewildered, unhesitant in every crisis, as though moving over familiar ground. Is this indeed not a wonder and a mystery? Our only safety, our only certainty is in heeding this still small voice that whispers forever within the soul.

QUESTIONS

1. Define *conscience.* Why should Kant be filled with wonder and awe over the moral law? See also paragraphs 2–5. How did we find out the difference between right and wrong? What does conscience always bid us do? How does it make us know its judgments?
2. Show from your own experience that conscience never sleeps.
3. How is it true that there is no escape from conscience? In wrong-doing who is hurt the most?
4. Is conscience under any control? Can you control your own conscience?
5. Are all men's consciences alike? Do we all approve the same things? How then can we say that conscience never makes mistakes? Does conscience always know what is right?

6. Distinguish between conscience and the moral judgments. Show how our moral judgments have been built up. What does conscience bid us do? Give the illustration of the grocer's scales, and apply to the matter of conscience.

7. What double function does conscience perform? Illustrate from some instance where one follows the guidance of conscience. When we say that conscience is infallible, never makes mistakes, in what relative sense do we use the word *infallible?* Do our moral judgments change? Does conscience ever bid us do wrong things? See Acts 26 : 9.

8. Show the importance of making quick and instant decisions. Discuss Talleyrand's saying.

9. Illustrate from some other thing than the drinking of alcoholic beverages the fact that there are some things which are good or bad only when their consequences are seen. To what does conscience confine itself absolutely?

10. Is it right to try to conform your conscience to that of others? What course of action would you recommend if your conscience is not in agreement with your neighbor's?

11. Ought you to impose your conscience on others? Why not? What are some limitations on the functions of conscience?

12. Read I Corinthians 8, and see what Paul did with a question of conscience. Read also I Corinthians 10 : 25–29 on the same subject. Give some instances of people who have done wrong conscientiously. Were any of them brought to see the error of their ways? If you were asked "What is the universal judgment of conscience, what does it always say?" what would you answer?

13. What is the goal of all right living? What help can conscience give in reaching that goal? What, then, is our duty toward conscience?

GENERAL

Where does conscience get its sanctions? Can it be trained?

PROBLEMS

1. The compass is useful to sailors. What does it do? Is it infallible? Compare it with the voice of conscience.
2. Sometimes we must choose between two courses of action, both right. What shall we do when the choice is between two such things as washing dishes and playing the piano? Reading a novel or reading our history book? Taking a walk or doing our home work?
3. Shall we always obey the law of the land? Was it right to assist fugitive slaves to escape, when the law said they should be returned to their owners? Is it right to break the letter or the spirit of the Eighteenth Amendment to the Constitution?
4. While walking through the hall in your school one day you pick up a fountain-pen which some one has dropped. You watch the bulletin-board for a few days to see if any one has advertised the loss of a pen. Nothing appears. Ought you to keep the pen?
5. While you are riding on a street-car the conductor does not call for your fare, although you have it ready for him. What should you do?
6. In a group of which you are one, a friend of yours is severely slandered by a member of the group. You are anxious to keep the friendship of all concerned. Outline the best course of procedure for you.

7. If you were a grocer and noticed that your scales seem to be inaccurate because in selling a barrel of sugar which is supposed to have 196 pounds in it, your sales have been 200 pounds, what will you do about it? What will you do if you can get only 190 pounds of sales per barrel?

8. You are a guest in a household which is very strict about keeping Sunday, and where everybody goes to church. You, yourself, have seldom gone to church. It is a beautiful day and you want to take a walk instead of going to church. Which is the wiser plan?

9. You have been brought up to keep the Sunday by going to church. Your hosts propose an automobile trip on Sunday morning. Ought you to go?

10. In your family it is not the custom to ask a blessing at table, but one day your minister is present. Ought he to be asked to say grace?

11. In a family which professed no religious belief the only son lay dying. A clergyman who was a friend of the family called, and the mother said to him: "You know that we have no religious belief, and when our son dies we have decided that we will have no religious ceremony, which would only be hypocritical on our part. But we would like to have your judgment about that." What should the clergyman have answered? Was the family decision right?

SUGGESTIONS FOR READING

The apostle Paul in I Corinthians 8 and 10, handles the question of conscience well. Read also his speech in Acts 26 and especially verse 9 for the light it throws on the question of doing wrong conscientiously. Wordsworth's great "Ode to Duty" might well be memorized in part. A light touch is given to some of these questions of conscience in

Launcelot Gobbo's soliloquy in *The Merchant of Venice*, Act II, Scene II, and in Addison's essay, *The Guardian*, No. 135. Matthew Arnold has said a strong word for conscience in his *Culture and Anarchy*, page 69, when he quotes Bishop Wilson as saying: "Firstly, never go against the best light you have; secondly, take care that your light be not darkness." Baiocco's *He Who Steals*, translated from the Italian, is a fine setting forth of conscience and its workings.

CHAPTER III

THE KNOWLEDGE OF GOOD AND EVIL

The Young King's Prayer.—There is a familiar story of a prince who came to the throne when he was very young. He had a dream in which God appeared to him and asked him what he desired. He answered: "Give thy servant an understanding heart, that I may discern between good and evil." Solomon's dream-prayer is the wisest prayer ever offered by a young man. It asked for that which is supremely important. It might fittingly be placed conspicuously on the walls of our schools and colleges, to remind us that the intellectual education of which we make so much is a vain thing without the knowledge which goes directly to the formation of character and the making of a better world.

Civilization Began with the Knowledge of Good and Evil.—Civilization did not start with the dawn of secular knowledge, and it does not advance by mere virtue of intellectual enlightenment, by mere progress in science. Civilization started when men began to discern between good and evil, and its exhaustless impulse is an ever unsatisfied demand for righteousness, a demand whose pressure increases as men yield to it. The comforting thing about the world we live in is not that it has unlocked the secrets of nature,

not that it knows more about the physical universe than it used to know, but that it has higher standards of conduct, that it practises more justice and kindness, that its moral ideals are finer.

The two watchwords of our time are science and righteousness. Both are good; but we all know that of the two righteousness is the better, whether for the well-being of society at large or for the happiness and usefulness of the individual. Both rest upon knowledge—science upon the knowledge of things and laws as they are, righteousness upon the knowledge which distinguishes between good and evil.

The Moral Judgment Is Developed by Experience. —In the last chapter I drew the distinction between conscience and the moral judgment. Conscience is the demand that we live up to the best light we have, and it is the judgment that is promptly rendered within the soul, approving or condemning our action. The moral judgment is that *best light* by which conscience shapes its demands and renders its decisions. Conscience is altogether spontaneous; it is a constant, changeless voice within the soul, outside of all human influence and control. The moral judgment, on the other hand, is a matter of education and environment. Conscience demands that we do what is right and avoid what is wrong. The moral judgment is our knowledge of what *is* right and what *is* wrong. It is subject to all the complex influences of tradition, association, education, and environment. Like all other knowledge, it is built out of the experience, observation, and reflection of the race through long ages,

supplemented, like other knowledge again, by our own experience, observation, and reflection.

It is true that the fundamental moralities seem to be intuitive, as native to the soul as conscience itself. That it is wrong to lie, to steal, to kill, seems so primary that all men in all stages of their development must have known it. However that may be, it is certain that the infinite application of these primary moralities to the complex problems of life is subject to influences which reach us out of the past and the present.

We Start with the Moral Judgments of Our Environment.—The stock of moral judgments with which you start in life is essentially that of your own community, and especially of your own family, your own parents. You accept, with more or less of question, the judgments which come to you unsought. In other words, you are taught what is right and what is wrong. Your knowledge of good and evil is part of that education in life which begins with the very dawn of memory, and by subtle and imperceptible stages establishes itself in your moral nature. It may seem therefore that this knowledge of good and evil is easily and cheaply got. But there is no knowledge that is purchased at so fearful a cost as the knowledge of good and evil. It seems cheap to us only because so much of the price has been paid by past generations. Others have lived, and sinned, and suffered: out of their painful and often disastrous experience they learned to discern between right and wrong, and passed the results of their experiments in morals on to us. The homely saying that "the burnt child avoids

the fire" suggests the whole history of moral education. The stock of morals with which we begin life is made up of the accumulated experience of the past. In this, as in other things, we are

"The heirs of all the ages."

Of course it is our right to examine these moral judgments that are furnished to us ready-made—it is our duty to do so. The past has not discovered all its mistakes. But while we may and must question those precepts handed down to us which are not self-evident, we should always remember that few, if any of them, have been arbitrarily formed; that they come out of a great experience; that they have been tested in the hot fires of life.

We Learn by Our Own Mistakes.—Moreover, the price of this knowledge has not all been paid for us. From our earliest years we have been paying the price ourselves. You remember your childhood's transgressions, and the punishment, or at least the admonition they called forth. Do you know that in that discipline of the home you were rehearsing in advance and by way of preparation the whole after history of your life? You were acquiring then the knowledge of good and evil, and the education goes on.

There is another familiar story from the same source as the one with which I began this chapter, which is here in point. A man and a woman were placed in a beautiful and fruitful garden where nature ministered abundantly to all their wants. They were told that of all the trees in the garden they might eat, save only

one, the tree of the knowledge of good and evil. They disobeyed the command, and ate of the forbidden tree. *Then their eyes were opened and they knew good and evil.* Whether that be history or fable, it is the truest story ever written down. It is the story of every life that has ever been lived. It is the disaster of experience that opens the eyes to discern between good and evil. It is inevitable that every one shall learn for himself and from his own mistakes. And so it is true

> "That men may rise on stepping-stones
> Of their dead selves to higher things."

It appears to be true that the knowledge of good and evil has been acquired by the experience, long continued and often repeated, of those who have made the practical experiment of both good and evil. If in any particular you reject the testimony of the past, and try the experiment over for yourself, you are likely to come to the same conclusion as those who have experimented before you. The wilful child can easily find out for himself that fire will burn, and when he tries to find out he always succeeds. So our new experiments always verify the old commandments.

The Distinction Between Good and Evil Is Most Real.—This means for us that the distinction between good and evil is real, that it is built into the fabric of the world as we find it. It is not merely theoretical, and it is not arbitrary. In the region of morals, as truly as in that of physical science, you are dealing with facts, not with myths, sentiments, or arbitrary prejudices. It is true that myths, senti-

ments, and prejudices have colored the moralities by which men have lived, and very likely they continue to influence our moral standards. There have been many arbitrary precepts written into the moral teaching of the world. Even questions of taste and enjoyment have had an influence, and men have tried to set up barriers against the things they did not like by declaring them wrong. Superstitious guesses as to things which have brought good or evil fortune have contributed their share. It is not necessary to give heed to every declaration as to what is right and what is wrong, for there is a good deal that is artificial mixed in with the moral standards of every time. Nevertheless, back of all the mistake, the superstition, and the imposition there is the great reality, abundantly tested out in the long experience of the race. There are things that of necessity are useful because they are right, and there are things that are always hurtful because they are wrong.

Laws Are Made to Protect Society Against the Individual.—However, the advantage of right does not always come in the first instance to the one who has done right, nor the harm of wrong to the one who has done evil. Others are to be considered in the framing of our moral standards. For instance, theft may seem to be immediately profitable to the thief. It is injurious to him, and deeply injurious, but the first injury appears to be done to those whom he robs. So the laws are made to protect society against the individual. Theft, falsehood, and murder are forbidden because they are obviously injurious to other people.

They violate the principle of justice, which involves an obligation to others. This obligation is mutual, and so the question of self-interest comes in. We agree to respect each other's rights. We will not wrong our neighbor in his property, good name, or life, with the understanding that he will not wrong us. In order that we may enjoy our own rights we must concede to others their rights. But this consideration of self-interest only enables us to see more clearly where true justice lies. The tacit agreement is not a mere convenience; it is a recognition of fundamental justice.

The Doer of Wrong Suffers Injury in His Own Character; the One Wronged Does Not.—But we see at once that there is a difference between the wrong done to others and the wrong done to self. To steal from another does not affect his character; it does not degrade the man, but only deprives him of something that belongs to him. The thief himself suffers a far deeper injury; he degrades himself by his own act. The one who is robbed may obtain restitution, or in some other way have his loss made good. But how shall the thief obtain compensation for the loss of self-respect and the self-degradation of his own act? So the moral standards which are partially reflected in the laws have a deeper origin and a greater significance than the mere perception of a mutual interest. The great experience which is behind them testifies that right is ennobling and wrong degrading. The question of profit and loss goes back of property and good name, and even life, to the greater moral values.

The knowledge of good and evil discovers the distinction between that which is good for the man, which makes him larger, nobler, and that which is evil for the man because it makes him smaller and meaner. The history of morals is the history of evolution feeling about to discover the things that will help in the development of the human race, and, of course, seeking also to discover the things that retard or obstruct that development.

Good Is in Accordance with the Intention of the Universe.—Sir Oliver Lodge, the distinguished scientist, has published a little catechism from which I will quote one question with its answer.

Question: What is meant by good and evil?
Answer: Good is that which promotes development and is in harmony with the will of God. It is akin to health and beauty and happiness. Evil is that which retards or frustrates development, and injures some part of the universe. It is akin to disease and ugliness and misery.

Whether or not that definition is adequate, it is surely good as far as it goes. Good is normal and natural; evil is abnormal and unnatural. Have you ever heard it put the other way round, that sin is the natural thing to which all human beings are prone as the sparks to fly upward, and that virtue is achieved by a miracle that suppresses or overcomes nature?

But what do we mean by the word "natural"? Do we not mean the thing that is in accord with the intention and laws of the universe? To be sure, both good and evil are in the universe, and therefore in

human nature, which is an integral part of the universe. But the manifest *intention* of the universe is friendly to the good and hostile to the evil; its *laws* are framed for the promotion of the good and the suppression or punishment of the evil.

The Quality of Acts Is Known by Their Effects.—But the knowledge of good and evil—how shall we come by it? "Good is that which promotes development. Evil is that which retards or frustrates development." We can tell when we are growing; we can tell when our growth is halted, when we are stunted. In the one instance our clothes become too small for us; in the other they continue a good fit. Can't we tell when we are growing spiritually? We have to change our habits, in which we become cramped. And you remember that the word "habit" has a double meaning; it means customary action, and it means a garment. Our habits are the garments of our souls. We can tell when we are growing, and we can discover very easily the things which are wholesome and favorable to healthy growth, and also the things which disagree with our souls. The things therefore which increase our moral stature, which build us up and make our life nobler are good. The things which retard our development are evil.

Development Is Necessary to Satisfy Our Own Nature.—There is a certain subtle satisfaction experienced in development, and an equally subtle disappointment in the arrest of development. You have heard of "growing pains." That is one of the ancient mistakes. There is no such a thing as a "growing

pain." The pain that is so called is really rheumatic or neuralgic. Growth is not painful; it is the disease which checks growth that hurts.

And so, to go back to our definition again, the good "is akin to health, beauty, and happiness"; the evil "is akin to disease, ugliness, and misery." The suffering which comes to the soul in consequence of evil purposes and wrong actions has its counterpart in the soul's pleasure which follows upright intention and noble conduct. The joy of being greater and the humiliation of arrested progress combine to inform us of the distinction between good and evil. Whatever helps us to larger and happier life is good; whatever hinders and hurts is evil. By which we learn that the great purpose of the universe and its laws, so far as we are concerned, is our own well-being. Therefore, for us there is no knowledge so important as the knowledge of good and evil.

The Law of Contrasts.—Why need there be both good and evil in the universe? Why is it laid upon us to thread our way through the confusions of a mixed life, distinguishing between good and evil, and having to make our choice? Because it has to be so. There must be *contrasts* or there would be no qualities at all. You can't have a stick with only one end, nor a board with only one side. In order that there shall be good there must be evil to distinguish it and set it off. In order that there shall be the knowledge of good there must be the knowledge of evil. If you are to make a right choice there must be the possibility of a wrong choice. The necessity is inherent in the very

nature of things. Out of this necessity the moral life is built.

Without the conflict of these contrasting opposites there could be neither morality nor immorality, for there would be neither good nor evil. But the conflict begins with the perception of the difference between the two. I have said that civilization began when men began to distinguish between good and evil. Civilization goes on its way as the distinction becomes finer and standards of conduct become more exacting. Likewise the growth of the individual soul begins with the moral distinctions, and it goes on by means of the education and the discipline which make the distinctions clearer. There is no knowledge of equal value, none of equal importance to the decisions and the actions which develop character. "Give thy servant an understanding heart, that I may discern between good and evil."

QUESTIONS

1. Give several reasons why Solomon's prayer is a wise one. Why is education a vain thing if matters of right and wrong are neglected?
2. How did civilization begin? Which is the better foundation for civilization, science or righteousness? Do we need both? On what basis of knowledge do both rest?
3. Distinguish between conscience and the moral judgments. (See Chapter II.) If the moral judgments are intuitive, do they need training?
4. Name some of the factors which contribute to the forming of moral judgments. How have the moral judgments of mankind been formed? Are they always

right? How far should we accept the accumulated experience of the past, and how should we try to add to it?

5. In what sense is the discipline of the home a preparation for life? The story of how Adam and Eve were driven out of Eden has been called the Story of the Fall of Man. Lyman Abbott said it was a fall *up*. What do you think? Can you give an illustration from your own experience to show that you have confirmed for yourself the moral judgment of the race; *i. e.*, you have found out by experiment that some of the commandments are founded in truth?

6. Is the distinction between good and evil a real distinction? Can you think of an instance of how a question of taste has become a moral judgment? Have men declared that the things they did not like were wrong? Give an instance. What is your conclusion about the great mass of moral judgments which the race has accumulated. Are they right or wrong?

7. How does wrong-doing harm the individual? How does it harm society? Can you think of any right which it may be wise for you to give up for the general good?

8. Who is harmed more by theft, the thief or society? Is this true of most wrong-doing? What bearing has the knowledge of good and evil on evolution?

9. Study Sir Oliver Lodge's definitions of good and evil. Is the general tendency of the universe favorable to the good or to the evil? Is evil natural or unnatural?

10. What is one way in which we may come to a knowledge of good and evil? Comment on the double meaning of the word "habit" and apply it to our moral natures.

11. Are there such things as "growing-pains"? What does cause these so-called "growing-pains"? What is the great purpose of the universe and its laws? If you

are acquainted with the law of the survival of the fittest, or natural selection, will you tell how this applies, if at all, to the theory that the universe is favorable to the good?

12. What are some of the reasons why there is evil in the world? How closely parallel are the growth of the individual and the growth of civilization?

PROBLEMS

1. Select a motto for your life, your work, your class, or your school. Compare Solomon's prayer, but do not copy his motto.

2. Make a list of your habits and decide which are valuable in the building of good character. What will you do with the others?

3. Look back over your experience and decide where you have learned from your mistakes. Horace Greeley used to say that he made new mistakes.

4. Make a study of things which society now approves but which it used to disapprove. Perhaps dancing and card-playing may serve as examples. Are there any present-day practices which may later profitably come under the ban?

5. Mary is the leading player in the drama which her class in high school is to give on Monday. The final rehearsal is to come Friday night. The play has not been going very well and the coach is relying heavily on Mary for the final rehearsal and for the arrangements of the costumes and stage-settings. On Thursday Mary receives an invitation from a friend to join a house-party over the week-end in the country. She has never been to a house-party and wants very much to go. What should she do?

6. The Harwich High School has established the honor system by vote of the students. Each student promises not to cheat in examinations, not to give help, and to report all cheating. Lucy Small, a poor senior, who has worked hard, must graduate if she is to go to college at all. She is weak in Latin verbs. When the Latin examination paper appears, it contains a question which calls for synopses of several verbs. Lucy does not know them, but from her seat she can see Marion Lord's paper where the verbs are all written down correctly. Marion lays her paper where Lucy can readily copy it. Agnes Chandler sees the whole transaction. Ought Lucy to copy? Should Marion have made it easy for her to do so? What was Agnes's duty in the matter?

SUGGESTIONS FOR READING

From the Bible it will be wise to read the account of Adam and Eve in Eden as given in Genesis 3, and the account of Solomon's dream in I Kings 3: 5–15. Poems alluded to in the text of this chapter are Longfellow's "The Ladder of St. Augustine" and Tennyson's "In Memoriam," Section LIV. See also Tennyson's "Locksley Hall" for the dreams of a young man. The quotation from Sir Oliver Lodge is taken from his book *The Substance of Faith.* The whole book is worth reading. The problem of evil is well handled in Armstrong's *God and the Soul* and in Jones's *Religious Foundations* in the essay on "How Shall We Think of Evil?" by L. P. Jacks. None of these essays and poems is very long. Try to read as many as possible.

CHAPTER IV

THE BATTLE OF LIFE

The Presence of Both Good and Evil in the World Makes Conflict.—One of the first things we find out about the world in which we live is that it is not a peaceable world. As long ago as we can remember, and before we can remember, our wills met with opposition, and we began to fight our way. We observed, too, as soon as we began to take account of such things, that other people were having the same experience, and not only people, but their meaner kindred—the beasts and birds. It was the way of the world.

So in classical pagan thought there was always strife among the gods. The pagans built their gods of very human stuff, and so represented them as a quarrelsome lot. At one important point they failed to carry human analogies into the affairs of the gods; their gods were not moral, and so the moral struggle was lacking. The strife of the gods was without dignity and without nobility; it was merely the strife of conflicting passions and interests, without moral significance. But if pagan mythology was without moral distinctions, pagan thought was not, and pagan life was not.

Men have always recognized a moral significance in

the struggle of life. They have seen, more or less clearly, that there are two antagonistic forces in the world, and, therefore, in human life; the one they have called good, and the other they have called evil. So distinct are the forces that the ancient Zoroastrian, rising above the crude mythologies of the various races, thought there must be two gods, a good god and an evil god, contending for the supremacy of the world. In the belief in God and the devil at conflict with each other, we may easily recognize this ancient notion surviving to-day. It is a simple solution of the moral mystery of the world, and it is useful as an illustration of what we know to be true, that the world is inhabited by both good and evil, and that life is made up of a struggle between the two. In a world all bad there might be strife and suffering, but there could be no *moral* conflict. In a world all good there might still be something to do, but there could be no *moral* struggle. It is in a world part bad and part good that the battle is joined.

The Good and Evil Are Also in the Individual.—However, we are not to think of either the good or the evil as wholly external to ourselves. We are made up out of the universe, and something of all its elements clings to us. We are a part of the universe, composed out of its stuff, and so have in us something of the good and something of the evil. The individual is always duplex—is two men—a good man and a bad man, and the two are at enmity.

The anonymous man spoke truly if a little nastily, who said that although he had been married but once,

he was a bigamist. He had two wives, the one beautiful and kind and good—that was the woman he was in love with; the other ill-tempered and vixenish—that was the woman he quarrelled with. The obvious retort of his wife was that she also was a bigamist. She had one husband who was strong and gentle and generous, and another who was petulant, impatient, and exacting. Perhaps you can remember your mother asking in her wise and cunning way: "What has become of my good little boy? He has gone away, and a naughty little boy has come to take his place." That was one of your first lessons in moral distinctions.

When we get a glimpse of ourselves as others see us it is likely to be surprising. Sometimes it is irritating, and sometimes it is embarrassing; it depends upon which of our two selves is in the spot-light. When your character is drawn by an unloving hand, you think, and are likely to say: "O no, I am not so bad as all that." And when your character is drawn by an overpartial hand, you will think, but you may not have the grace to say: "O no, I am not so good as that." In both instances you are probably right, but neither your enemy nor your friend is wholly wrong. The proper thing to say to the one who misjudges you is something like this: "You are seeing only one side of me; I have two sides; kindly go around and look at the other side." That was the meaning of the old tale of *Hercules at the Crossways,* and of the new tale of *Doctor Jekyll and Mr. Hyde.* You may, like the two Dromios, look yourself in the face, and see on the one side the smile of a saint and on the other the leer of a

devil, but both with the unmistakable features of yourself. And you may be puzzled sometimes to know which of the two is most really yourself. There are two voices counselling different things and forever putting us at odds with ourselves. "Budge," says the fiend. "Budge not," says conscience. And alas, like Gobbo, we often conclude that "the fiend gives the more friendly counsel."

There Is Good in Everybody.—All this means that within one's own soul there is constant warfare, that every man has his struggle to make, *no matter which way he goes*. People sometimes seem to think that it is only the one who is trying to be good who has his struggle to make, that it is only the evil nature that has to be fought. No, but the one who is getting worse has also his struggle, his fight against the good there is in him. It has been so thoroughly taught and preached that there is evil in everybody that I suppose we all believe it. I never heard anybody deny it. A more hopeful word, and one no less true, is that there is good in everybody.

Charles Dickens performed a great service for us by taking us into the places of poverty, into the haunts of sin and vice, to show us that in these darkest spots some noble virtue and love are found. Unfortunately he detracted from that service by depicting some people hopelessly and wearisomely good, and others irredeemably bad. This last is not true to the facts. Literary and dramatic purpose often deals arbitrarily with the realities. I think there never was really an Iago, a Mephistopheles, a Bill Sikes, a Daniel Quilp—

a man with no spark of good remaining. It is probably true, as Lowell has sung, that

> "At the door
> Of foulest hearts, the angel nature yet
> Knocks to return, and cancel all the debt."

In this universal good is the single ray of hope we have for the worst man. There is something good there to work on, something that may thrill to the touch of kindness, something that will respond to the appeal to conscience.

There Is Evil in Everybody.—And there is also something of the devil in every man. I am not thinking of the personal tempter now. We ought to give the devil his due, and he is made the scapegoat for a vast deal of very human wrong-doing. It is the evil nature in us, warring against the higher law of the spirit. Of course we concede that there is no man perfect; but that does not sufficiently express things. We need to see that there is some positive bad in every man, some aggressive evil, even in the best of men. That is to say that we need to understand that goodness means something, wherever we see it, that it cost something and still costs something, that *virtue* is always another name for *victory*. It is easy for some people to be good? Don't you believe it! That is but the poor apology that cowardice makes for itself.

It is worth while to know this, for in the day that you must make your fight, if you think that others have got victory in a cheaper market, it will discourage you from paying her tremendous price; if you know that

none has got her at a lower rate it will hearten you to tell down the coin. It is highly important for us to know that the best men do not find goodness easy, that they have to fight for all they get and achieve all they are.

There Is Fighting for Us Whichever Way We Go.—This is the practical meaning of the moral duality in human nature, that all life is a warfare between the good and the evil in us. And there is no discharge in this war. This is what we have before us all the days of our life. But what I want to emphasize just now is that this is what is before us *whichever way we go.* It is hard to be good? Yes, but it is hard to be anything more than mere moral protoplasm; it is hard even to be bad. The notion that sin is only negative while virtue is positive, that to go wrong is only to drift, while to go right is to struggle against the current, is a mischievous notion, and it is not quite true.

A wise man long ago summed up his long experience and his wise observation in the saying: "The way of the transgressor is hard." In some sense it may appear easier to go wrong than to go right. But in a deeper sense it is harder to go wrong than to go right; it involves a struggle with a more formidable antagonist within. Conscience is a stubborn and persistent fighter, hard to put down. The price of sin has to be paid as well as the price of virtue. Great effort is actually put forth, and grave discomforts are endured in the acquiring of bad habits as well as in the achieving of good habits. If there is a young man reading this chapter who has learned to smoke, or

tried to learn to smoke, he will understand what I mean. If there is some one reading this chapter who has ever done a grievous wrong, and who remembers the struggle he made with his own conscience and the remorse he suffered afterward, he will understand still better what I mean. There is no escape from the fight and the suffering by yielding to temptation.

We Cannot Escape the Struggle Because We Cannot Escape from Ourselves.—A story is told, apocryphal perhaps, as so many of the war stories are, that in one of the battles of the Civil War an officer found a soldier who was evidently detached from his command, and quite as evidently bent on continuing the detachment. "What are you doing here?" the officer asked. "Well," replied the soldier, with a feeble attempt at humor, "I am trying my best to find the rear of this army, but it doesn't seem to have any." There are many people, young and old, who are trying to find the rear in this battle of life, some safe place where life will be easy. Fond and anxious parents are always seeking such a place for their children. But there is no such place, no spot of snug and secure neutrality. There is none because the embattled armies are *within*, and one can't get away from himself. The old hermits used to go away into the wilderness, and the monks entered the monasteries, seeking escape from the world and temptation. But they met the enemy in the wilderness and in the cloister, because they took him with them. In a thousand encloistered retreats, men and women have sought hiding from peril and surcease of struggle, but always in vain. We cannot

escape from the world, because we cannot escape from ourselves.

The Moral Struggle Is Necessary for the Development of Character.—I have heard that war is necessary to develop and maintain the heroic qualities. I wonder where people can live who can say such a thing as that! I have thought that all of us have enough demand upon our courage and strength without getting in the way of bullets. If ever you find life provokingly easy, and feel the need of a fight to tone you up, there are plenty of social wrongs for you to attack, plenty of weak and worsted brothers for you to champion, without going into bloody war. I have been wearied by men telling me how hard it is for a man to go right in business as things are in the world to-day, and then having the same men tell me at another time that the world needs a butchery once in a while in order to preserve the virile virtues.

It is true, no doubt, that we need something to fight; but it is equally true that we always have it. Of course it is a good thing that we always do have it. As things are, a life that is full of hazard and a spirit that is alert are better than a peaceful life and an inactive soul. Indeed, I am persuaded that a sinful world, fighting with its sin, is better than would be a world in which there was nothing to fight against and nothing to fight for.

Somewhere deep in the woods there is a placid pool, rarely or never stirred by a breath of wind. The storms sweep over and around it, but never disturb its profound and peaceful repose. But what is it good

for? It is moving no mill-wheels, bearing no burdens. It breeds disease. Take up a cupful of its water and drink—Bah! Stagnant! Putrid! And only because there was nothing to stir it up! And that is surely what would happen to a man with nothing to disturb the repose of his indolent soul; that is what would happen to society without the tumult and the strife, the incessant warfare that is upon earth. The ocean is kept sweet because it is constantly stirred by the tides and lashed by the storms.

Social rest and quiet may mean, and often have meant, only the secure triumph of social wrong, while social unrest may mean the awaking of conscience, the stir of intelligence, and the promise of a better day. Better war even than lack of the stuff out of which to make war. Better strife than death, better tumult than stagnation! Far better this warfare within the soul, with its temptation and peril, its struggle and weariness, than a state of moral unconsciousness. It takes all this strife to keep men alive and moving, to strip them of their soft garments and drive them out of their ease, to develop their powers and bring them up to their appointed heroic stature—in a word, to finish the making of a man.

The Fighting Qualities Should Not Be Wasted.—I am against war, but not against fighting; I am against killing, but not against hitting and hitting hard. I am against war, partly because it is a perversion of valor and a waste of ammunition. We need all this heroism and sacrifice for the battle against sin and vice, against disease and the cruel wrongs of man-

kind; we need them for the making of men, not for the unmaking of men. Very properly we do not think much of the man who has no fight in him, who is content with himself as he is, and with the world as it is, who is never hot with shame and righteous wrath at his own folly, his fist never clinched, his hand never lifted to right the world's many wrongs. He is a shabby creature, deserving of contempt, but also deserving of pity; for he is not living life to the full, is not having the grand time he might enjoy.

The Joy of Battle.—The glories of war are fading as science is turning it into a methodical, horrible, reeking business. But its appeal to the imagination still lingers. There is a natural and essentially noble exhilaration in the prospect of a battle. I have never seen a football game that I did not wish I could be in it myself. I have examined that feeling as honestly as I could, and the result is that I am not ashamed of it. There is a noble joy in strife that comes out of the fact that we are all born warriors, sent forth to the battle of life, just as we are all born workers, sent forth to the tasks of life. Of course we all long for peace occasionally, just as we all desire rest when we are weary. But the greater joy is in the combat as it is in the work. We have almost unbounded admiration for the great fighters. It would help us greatly if we could realize the grandeur of our own warfare and the splendor of our own victories. This conflict into which we are thrust is no blunder of the Creator, nor a slip in his plans. It is not an accident of life, but the very chiefest thing for which we are here, to

fight the good fight, and lay hold on the life which is eternal. I commend to you some noble lines of Browning, which occur in his "Easter Day."

"And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize."

QUESTIONS

1. Do we live in a peaceable world? How did the pagans represent their gods as acting? How have men personified the powers of good and evil? Are good and evil both necessary in order to have standards of morality?

2. Are we like the universe, having both good and evil in us? Explain how a man may think himself a bigamist. How do mothers of one child sometimes think they have two? When we see ourselves as others see us, what two results are likely? From an examination of your own nature show that there are two natures or tendencies in you.

3. Which is better, to struggle against the bad or to struggle against the good? Has any one ever been completely bad? What hope does the remnant of good in the usually bad hold out?

4. Do you know anybody who is entirely good? Is it easy to be good? Why is virtue so hard to come by? Is it a universal rule?

5. Is it hard work to be bad? Is it worth the trouble it takes? Illustrate by the smoking habit. Is there any escape from the necessity of struggle whether we try to be good or evil?

6. Tell the story of the soldier who was trying to find the rear. What does it illustrate? Why is it in vain to try to find a safe place where life will be easy? Can we altogether hide from evil? Why? Is a monk or a nun ever tempted?

7. Is war necessary to develop and maintain heroic qualities? How may these qualities be developed without war? (See Professor James's article, "Moral Equivalents for War," in Suggestions for Reading at the end of this chapter.) When is fighting good? What use does the author make of the simile of the placid pool in the woods? Illustrate what the author means by "Better war even than lack of the stuff out of which to make war." Suggest some things which it is worth while to fight against.

8. Show how our fighting qualities may not be wasted.

9. Is the fighting instinct all wrong? How can it be perverted? How can it be turned to good account?

PROBLEMS

1. Two people are talking about a third. "It seems to me that she is vain, proud, and showy," said one. "She always seems to feel herself superior to others. I never saw her when she didn't seem to think she was the most important person in sight." The other answered: "Yes, she does perhaps seem that way to you, but I happen to know that she is most helpful at home, and that she devotes hours of her time to teaching in a settlement on the east side. I think

what you take to be pride is only shyness." How shall we judge such a character?

2. You know how to drive an automobile and have frequently driven your father's car when he was sitting beside you, but as yet you have no license yourself. One day a friend of your father telephones that he has suddenly to send his wife and children to a distant place and asks you to drive them there as a special favor to him. You will have to come back alone and are liable to arrest because of your lack of a license. What will you do?

3. There is a bully in your school who makes life miserable for the smaller boys. He attacks them every time he can. One day you catch him beating a smaller boy. What ought you to do? Suggest ways in which the bully may be cured of his fault and taught to turn his fighting instinct to good account.

4. Frank Campbell is a high school boy. Just behind him in one classroom sits a boy who delights to tease him by kicking him furtively and by pinching him when the teacher is not watching him. Frank does not wish to tell tales, but he is much bothered by his troublesome neighbor. How shall he solve his problem and keep the regard of his teacher, his classmates, and his troublesome neighbor?

5. In a certain school the pupils bring their lunches and leave them in an anteroom. Here they are plundered of their choicest tidbits. One day you go out to the anteroom and find a boy actually at work stealing a part of a neighbor's lunch. Your first impulse is to fight him. Your second is to tell the teacher. In your civics class you have been learning how laws are made and enforced and also something about the reforming of criminals. It occurs to you that perhaps you can do a piece of constructive work in this case. Outline

a course of procedure which will cure the thief without unduly humiliating him first.

SUGGESTIONS FOR READING

Professor William James has said some of the wisest things about substituting something else for fighting in his essay, "Moral Equivalents for War," which is found in his volume, *Memories and Studies.* See also the splendid address on "Robert Gould Shaw" in the same volume. Richard Le Gallienne has a poem called "War" which is worth reading. For a vivid picture of the two natures in a man nothing is better than R. L. Stevenson's *Strange Case of Doctor Jekyll and Mr. Hyde;* Browning's "Epilogue" and Wordsworth's "Character of the Happy Warrior" are both good.

CHAPTER V

THE GRAND ADVENTURE

True Sense of the Saying: "Be Good and You Will Be Happy."—The burden of a great deal of the counsel given to young people is expressed in the familiar adage: "Be good and you will be happy." We are much disposed to warn you against the seductive perils of sin, and point you to the security of virtue. You see we want you to be good, and we want you to be happy. You also, beyond a doubt, want to be good and you want to be happy. But suppose you can't be both, which would you choose?

Now in a very real and profound sense it is true that if you are good you will also be happy; and when you have found out for yourselves that sense of happiness you will have found life glorified. But you will also have found that within the meaning of that happiness are included many disappointments, many seeming failures, and much that is commonly called sorrow.

Obviously this is not what we understand by the happiness that is promised as the reward of virtue. We understand rather that superficial happiness which means prosperous days, successful efforts, the applause of the world, pleasures, and laughter. In that sense it is not certainly true that if you are good you will be happy. That will appear at once if you think of those

who are held up before you as examples of good and noble living. Some of them, at least, enjoyed very little that this world is accustomed to call happiness.

Righteousness Is a Grand Adventure.—So in this chapter I wish to present to you the life of virtue in the aspect of a grand adventure, beset with perils, and whose end, so far as this world is concerned, no man can foresee. To revert to the homely incident with which I introduced these talks, while I have been over the years which you are to traverse, and am familiar with their problems and their perils, yet I have never been where you are going—*nobody has ever been there.* It is an undiscovered country, and must remain so until you arrive. You are going into a wilderness which, until you shall come, has been untrodden by the foot of man. You are to face new problems, new trials, new temptations, which are all your own, never met with before, at least never in the precise form in which you will meet them. Your experiences are to be as fresh and novel to you as if you were the first person that ever lived in the world. You are to build your life out of stuff that has never before been worked. You do not travel in beaten paths, but you make your road as you go. The experience of those who are older enables them to predict with some confidence some of the things you will find. But we cannot foresee all or even much of what you are to see. Each life begins a new adventure into the unknown.

It Is the Good Men Who Take Chances.—But it might be supposed that the same laws will prevail tomorrow that prevailed yesterday; that the like causes

will produce the like effects always. That is true. We can say that he that takes fire in his bosom will be burned, and he that touches pitch will be defiled. But we can't say that a good man will be prosperous, or that a good woman will make a happy marriage. These things were not always true yesterday, and we have no assurance that they will always be true to-morrow. The causes of these superficial aspects of happiness are not to be found in virtue. They seem to be found sometimes in the very things which are wrong.

So the real hazard of the Great Adventure is reserved for those whose first concern is to be right, not to be happy. The one who is willing to take a crooked way may avoid the hills; the one who goes straight cannot. What we call success is very often the reward of unscrupulous practices. If you play the game fairly you may be beaten. If you must make sure of winning, you will cheat. It is the good man who takes the chances; bad men take none. It is the good man who risks something for a principle, for a cause, who is ever putting his prospects at hazard. It is the bad man who is prudent and calculating, who sees what he wants and goes directly for it, suffering no scruples to balk him of his purpose. As life is, failure and disappointment are always possible, and it is the fear of these that makes dastards and fools of men. It is the hope of reward that corrupts manhood and poisons the springs of life.

It Is the Results of Wrong that Can Be Calculated in Advance.—When you get out into life the tempta-

tion will confront you in some such forms as these: If you do right in business you may lose a customer or a profit. You may as well have the customer and the profit as the house across the street. As a lawyer, if you are perfectly honest and candid, you may lose a client. Since the man is determined to indulge in the luxury of the law anyway, you may as well have him as the firm across the corridor. As a physician, if you tell the unvarnished truth, you may lose the hypochondriac patient. And, since she is determined to have treatment from somebody, you may as well have her money as the practitioner down the street. If you hold your pen sacred from the pollution of falsehood and filth, your copy may go into the waste-basket. If you do right, you may lose your position. If you do right, you may lose friends, influence, reputation, and other things of value.

In a word, doing right is an exceeding venturesome thing, and if you would make sure of success and profit and a secure and peaceable life you must do the obvious things that are demanded. There is a way to compass your ends if no scruples are in the way. But submit yourself absolutely and unwaveringly to the guidance of high principles and nobody knows what will happen. *The real adventurer of the world is the one who walks the darkness of life by his faith in righteousness, not knowing whither he is going.*

You see we can calculate the results of wrong-doing, but we can never be sure of the results of right-doing, that is, the immediate results, of course. You can tell how the loaded dice are going to turn up. If you

would see your way and be sure of the consequences, you must take the right and the wrong indifferently as they come. Plainly enough it is sin that is weak and cowardly and safe. It is righteousness that is strong and brave and in everlasting peril.

Danger is Naturally Attractive, and to the Best Part of Us.—This is as it should be. We were made to be adventurers or we should never have been set upon this wonderful journey into the wilderness. That is the interpretation put upon life by the romance of virtue, when it bids us walk by faith and not by sight, to be guided by ideals, not by sordid calculations, to take no thought for the morrow, to be careful for nothing, and that he that recklessly loses his life, the same shall save the only life worth having. It is a pity that the matter has been so much represented the other way round, with threats to frighten us away from sin, or promised rewards to bribe us into goodness. It is a pity because it appeals to the wrong part of us, to selfishness, to cowardice, to cupidity. I am not at all afraid to present things to you as I am doing, because I am sure that you are not too timid to face the facts.

The high instincts of the adventurer are in us from the start. Tell a small boy that it is dangerous to climb trees, and if he is a healthy and normal boy, he will be climbing trees before night. The very thing you have set up to frighten him is the thing that attracts him, and that ought to attract him. Some good people have almost glorified certain forms of athletic sports by representing their danger. If they want young men to turn away from football they should tell them that it is

safe. It takes a long and intimate acquaintance with the nobler and more perilous adventures of life to tame our youthful admiration of the pirate. War is horrible, not because it is dangerous—indeed it is just because it is dangerous that this romance of savagery has continued to hold inthralled the imaginations of men. Now science is destroying its romance, and the machine-gun, the air-ship, and the submarine are making it sneaking and cowardly. So the end is in sight, and the age dawns when war shall be no more.

It Is Delightful Not to Know What Shall Be on the Morrow.—We are born adventurers, and crave nothing so much as something which has a spice of danger in it—that is, the healthy and virile among us. Our love of life is intensified, and our interest in life maintained by the very fact that we know not what shall be on the morrow. So virtue becomes fairly fascinating when we understand that it is always taking chances. The very zest of life is in the adventure of it, the uncertainty, the alluring mystery, "The Grand Perhaps," as Browning called it, the continuous journey of one who knows not whither he is going. You may think that it would be pleasant never to be disappointed; but that would mean that you could never be surprised, that you could never hope again. You may think it would be nice to know what will be on the morrow; but if you did you would not get out of bed; to-morrow would already be as stale as yesterday.

The Uncertainty Saves Virtue from Becoming Sordid.—In another respect it is well that the life of virtue

should be a life of adventure. If it were invariably and obviously true that happiness followed goodness, virtue would be reduced to the quality of a commercial commodity. If every one could see that it paid to be good, and that being bad was unprofitable, virtue would lose its nobility; it would cease to be virtue, and the world would be bereft of its soul of goodness. There would be no credit and little satisfaction in doing right if you were sure of being paid for it. Everything noble is formed in you by your not knowing whether or not it pays to do right.

For instance: a fond mother is conducting an inquisition into the conduct of her little son. She says: "Now, dear, tell mother whether you did it or not; speak the truth, and I'll give you some candy." Then he tells the truth—perhaps. But that is not the way of the world, as the son will surely find out when he comes to man's estate. Contrast that with this: a father is inquiring into some alleged misdemeanor of his son. He says: "Come, my boy, out with the truth like a man; did you do it or did you not?" The boy doesn't know what is going to happen. If he confesses he may be punished. The safe and prudent course would seem to be to tell a lie. Nevertheless, he responds to the appeal to his manhood, and confesses, *not knowing what it is going to cost him.* And that is the way of the world. That is the way the boy will always have to face the stern demand for honesty and truthfulness.

Which of these ways, do you think, is better for the boy, and which is better for the man, truth for hire,

or truth because it is right? The truth that promises to pay, or the truth that is likely to cost? Only one answer is possible.

Sin Has Its Wages: Righteousness Has None.—You see that properly speaking it is idle to talk about the rewards of virtue. There is no compensation for the noble life in any of the common currencies of the world. To expect a reward for being good is about as reasonable as to expect a reward for being healthy. Of course it does pay in a very substantial way to be healthy; and in the same substantial way it pays to be good. But it is foolish to expect the world to hire you to be either healthy or good. Do you know Tennyson's little poem on Wages? It is short enough to quote, and it is worth memorizing.

"Glory of warrior, glory of orator, glory of song
Paid with a voice flying by to be lost on an endless sea—
Glory of Virtue, to fight, to struggle, to right the wrong—
Nay, but she aim'd not at glory, no lover of glory she:
Give her the glory of going on, and still to be.

The wages of sin is death: if the wages of Virtue be dust,
Would she have heart to endure for the life of the worm and the fly?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove, or to bask in a summer sky;
Give her the wages of going on, and not to die."

Sin has its wages indeed, but *righteousness has no wages; it needs none.* Just *to be* is the exceeding great reward of virtue.

Indeed a much more important consideration is that it is likely to *cost* something to do right. If a price is to be paid, it is not coming to us as a compensa-

tion for being good men and women and for doing right things—it is much more likely that we shall have to make some sacrifice, to make some payment ourselves for the privilege of being good and doing right. Virtue often comes very high, but it is always worth the price.

They Who Do Wrong Are Hirelings: They Who Do Right Are Freemen.—Sin has its wages; righteousness has none. Men do right for nothing; they will even pay, and pay roundly, for the privilege of doing right. But men never do wrong for nothing. When one does a wrong thing there is always the justifiable presumption that he has been paid for it, or that he expects to be paid for it in some sort of coin. When one tells a lie, we have to assume that there is something to be gained by it. When one tells the truth, we never think of imputing a sordid motive. Righteousness is normal; sin is abnormal. The devil offers inducements—*he has to.* It is for the sake of some coveted happiness or gain or honor that men do wrong. So they who do wrong are hirelings; they who do right are the freemen, unhired, unpurchasable.

Right Is So Infinitely Good in Itself that It Asks No Price.—You are going to choose the noble life; your first consideration is going to be to do right; you are going to be good men and women. Will you also be prosperous and happy and honored? I cannot tell; nobody can tell. You will have to take your chances. You may find righteousness profitable, you may find it unprofitable. You will find it infinitely worth while, even though it bring poverty and suffering and

dishonor. Indeed, I think that the laws of the market-place will hold good here, and that the more virtue costs, the more you will find that it is worth. But you must make no bargains with your own soul, nor cheer it with any foolish promises. You are to be adventurers, like Ulysses's men of old:

> "That ever with a frolic welcome took
> The thunder and the sunshine, and opposed
> Free hearts, free foreheads."

Virtue is virtue only when you choose it in noble recklessness, not considering the consequences.

QUESTIONS

1. Discuss the saying "Be good and you will be happy." What kind of happiness can we expect as a result of goodness and what can we not expect? Ought happiness to be an aim of our lives?
2. Give several respects in which a life of virtue can be called a grand adventure. Has anybody ever lived your life before? Can we be helped in this adventure by the experience of others? How?
3. Are the good always prosperous? Why not? In what sense may a good man be said to take chances? If you are good, can you escape all troubles? Why, then, be good?
4. Give some illustrations of the temptations which beset the man who is trying to make his way in the world. Who is the real adventurer? Can we prophesy surely the results of evil-doing? Of doing the right? Is it a good thing that righteousness is in everlasting peril?
5. Show how danger is attractive to adventurous souls and apply this to the problems of living. What are some

of the attractions, the romance, of virtue? Explain the attractiveness of war. How have modern inventions removed some of this attraction?

6. Is it better for us, or not, that we do not know what will happen to us in the future? Comment on Browning's phrase, "The Grand Perhaps," as applied to life.

7. Why is it best that the life of virtue should be a life of adventure? Which is wiser and better, the method of the fond mother or that of the father? Wouldn't it be best for virtue always to be rewarded in some material way? Illustrate. Answer the questions beginning at the bottom of page 68.

8. In what sense is it idle to speak of the rewards of virtue? Are there, then, no rewards of virtue? In the poem quoted on page 69, what is the best wages mentioned? Is virtue always worth what it costs?

9. Comment on the sentence "Righteousness is normal; sin is abnormal." Try to get some illustrations which prove it.

10. What finally is the real reason for choosing the good part?

PROBLEMS

1. A young writer has written a play which he would like to have produced on Broadway. He submits the play to a manager, who returns it with high praise but says that it lacks "pep." If the author will vulgarize it a bit and put in a scene or two of doubtful morals, the manager thinks he can produce it, and almost promises a successful run. The young writer is poor and unknown to the public. What shall he do?

2. A young student in high school is told that unless he joins a secret fraternity he will miss the best things in his course. A by-law of the board of education strictly

forbids secret societies in high schools. His parents and teachers are unanimous in condemning the fraternities, but all the boys who belong to fraternities are enthusiastic about them, and say they add the needed spice to school life. Should he join?

3. You have been visiting at a place which you thoroughly dislike, and have been bored almost to death. Your visit has come to an end and you are saying good-by to your hosts. What ought you to say?
4. The parents of a young man are pacifists and do not believe in war. At the entrance of our country into the Great War, the young man wants to enlist. His parents continue to oppose the step. Ought he to enlist?
5. Margaret Ostrander has been invited by a young man, Gregory Overstreet, to attend her first evening party. Gregory wants to bring her home about midnight in a taxi. Both her parents think it would be more fitting if she came home in the street-car. She much prefers the taxi and is inclined to resent her parents' attitude. No chaperon is going with her. Who is right, the young folks or the parents?
6. Your besetting sin is superficiality. You are inclined to make only a partial preparation for your lessons and trust to luck not to be called on the parts you don't know. The various household jobs you are called upon to do, you don't do very well. What can you do about it and what should be the course of procedure of your parents and teachers?

SUGGESTIONS FOR READING

Tennyson's "Ulysses," already alluded to, is good in this connection. Some of it may well be memorized, especially "'Tis not too late to seek another world." Spenser's "Faerie Queene" is perhaps too long for most of us to read. Crothers's

essay, "The Romance of Ethics," in *Among Friends*, treats the theme of the poem briefly. William James in *Some of Life's Ideals* has an essay on "What Makes Life Significant." Read and read again Emerson's essay on "Compensation." You will find in good biographies how others have met the great adventure. Read Booker T. Washington's *Up from Slavery*, Addams's *Twenty Years in Hull House*, Hagedorn's *Boy's Life of Theodore Roosevelt*, Antin's *The Promised Land*, Stewart's *Letters of a Woman Homesteader*, and Riis's *The Making of an American*. Faber's hymn, "Workman of God, O lose not heart," is worth committing to memory. Edwin Markham has a poem on "Freedom" with some stirring lines in keeping with the theme of this chapter. The closing quatrain is as follows:

> "Man is the conscript of an endless quest,
> A long divine adventure without rest.
> Each hard-earned freedom withers to a bond,
> Freedom forever is beyond—beyond."

Richard's *Life of Florence Nightingale* and Tiffany's *Dorothea Lynde Dix* tell of two women, one English and the other American, who did much to alleviate suffering.

CHAPTER VI

COURAGE

Courage Is the Foundation Virtue Which Supports All the Others.—It follows from what was said in the last chapter that courage is the primary virtue and, therefore, that cowardice is the first and lowest of the vices. The first and most important quality of the adventurer is that he shall be brave; cowardice disqualifies him at once. If we are launched in life as a great moral adventure, in which perils are to be faced, chances are to be taken, sacrifices made, then it must be obvious that the first thing we require is courage.

You see why you have been taught to translate a Latin word that looks very much like the English word "virtue" by the word "courage." And yet that translation is not very exact either. For if you look up the derivation of the word "virtus," you will find that it comes from the word "vir," which means "a man." "Virtus" is, then, "manliness." But that does not alter matters very much, for still the essential element in manliness is that it is courageous.

Moral Courage Is the Attribute of Both Sexes Equally.—This would seem to mean that courage is the virtue of one sex alone. And, indeed, that has been the traditional notion. Men were to be brave, and women were to be good. This has been a very

mischievous distinction, for it has led to the notion that men might be *brave and wicked,* and that women might be *good and cowardly*—that goodness therefore was effeminate. This notion of barbarous ages has been unfortunately accentuated by the influence of the mediæval cloister. In those boisterous times people who were in love with goodness took refuge within monastic walls. Perhaps it was the best thing they could do at that time. Perhaps we owe it to the cloister that some fine ideals were preserved for us through an age that was filled with disaster. But we also owe it to the cloister that the old barbarous distinction between courage and purity was fixed more firmly and its influence prolonged. For the cloister came to mean, or was made to mean, that piety was the refuge of the weak and timid, while the world outside, filled with strife and riotous with sin, was the sphere of the brave. The influence of that mistake is with us yet. It is not likely that lusty human animals will relinquish a conception of things so flattering to themselves.

Now the moral progress of the world is not very advanced, but surely we have reached a point where it is easy to see the error of this ancient notion. On the one hand, the things which are dismissed with contempt as effeminate are not the qualities of good women at all; on the other hand, it ought to be evident that the purity of good women has been maintained with as fine a heroism as ever appeared on the field of battle. Physically men are stronger than women, as physically some men are stronger than some other men. There is a physical courage that ordinarily goes along

with physical strength. But this is the lowest and commonest kind of courage. The finer courage, which is intellectual and moral, bears no relation whatever to physical strength, nor to sex; *it is the attribute of the free mind.*

Courage Does Not Exhibit Itself in Bravado.—Courage must be distinguished from the bravado that often masquerades under its name. True courage is modest, and not disposed to vaunt. The swagger of the bully is usually the mask of cowardice. The desperado of the West and the gunman of the city rely upon the terror of their names to shield them from actual peril. Men carry weapons, and nations arm themselves for the same reason. Boys put on an air of bravado, partly out of sheer vanity perhaps, but partly because they are afraid. This is what we call "putting up a bluff."

The Valor of Ignorance Is Not Courage.—Courage must also be distinguished from recklessness. There is the "valor of ignorance," which is not courage, but recklessness—inability to foresee consequences or refusal to consider consequences. If the danger were seen and appreciated there might often be a different tale to tell. It is well known that raw troops in their first battle are likely to exhibit what looks like a desperate courage; seasoned soldiers, who know what the peril is, look on with contempt or pity.

In one of the battles of the Civil War some regiments of fresh recruits made a wild charge against a position of the enemy. One of General Grant's staff exclaimed, "Look at them! They don't know any better," and

Grant himself remarked grimly that the officer responsible for that would be made to suffer for it.

A friend of mine went on his first voyage across the ocean. I read in the papers of the fearful storm through which the vessel had passed, and the injury to ship and passengers, and wondered how my friend had behaved. When he came home I asked him about it, and whether or not he was frightened. With rather a shamefaced manner he replied: "Why, no; I wasn't frightened a bit; to tell the truth, I didn't know there *was* a storm till after it was over; I supposed the ocean was always like that." The man from the wilds is not afraid of live wires, because he doesn't know what they will do.

Courage Is the Moral Achievement of Supreme Self-Control.—Courage must also be distinguished from fearlessness. There is an insensibility to fear which is physical and due to an inactive mind or a torpid imagination. I am inclined to doubt that there was ever anybody who did not know what fear was. But there are people who approximate it. General Horace Porter tells of two comrades in battle. One was pale and trembling, and the other said to him in derision: "What is the matter, Jim? Why, I believe you are scared!" And he replied: "Yes, Bill, I *am* scared; and if you were half as badly scared as I am you would have run long ago." Certainly the man who was not ashamed to confess his fear, and who, in spite of his fear, held to his post of duty, was the braver man of the two.

The brave man is the one who sees the danger and feels it, but faces it nevertheless. Courage is a quality

of soul; it is a triumph of the mind. It is a moral achievement, the overcoming of self and of the instinct of self-preservation which is said to be the first law of nature. When the steamship *Monroe* was going down, the wireless operator, a mere boy, to whom life was exceeding sweet and death a horror to be avoided, took off his life-belt and gave it to a woman. The self-control which could do that in the face of a known danger is none the less sublime, because it is fairly common. That such courage is moral rather than physical is evident.

The Fear to Face Reality Leads to Wrong-Doing.—The romance of life belongs to righteousness. Courage is the supreme virtue. That is to say that courage is the virtue that gives effect to all the others. One may be disposed to truthfulness, but if he have not the courage to face the consequences he will not be truthful. One may be honest at heart, but if he is weak enough to fear the consequences of honesty he will not be honest. The fear of poverty makes many people slaves all their life long, and some people it makes rogues.

To the experienced eye of maturity it appears that most of the sins of the young are due very directly to moral cowardice. Why does a boy tell a lie? Very often it is to escape a punishment of which he is afraid; sometimes it is in sheer vanity, apparently, in order that he may seem to be something that he is not. But vanity is cowardice, *the fear to face reality*. The final temptation of boyhood is in the taunt: "Bah, you're afraid!" And when the boy yields to that

temptation and does the thing he knows is wrong, it proves that he *is* something of a coward.

Ridicule is indeed a terrible weapon to all of us, but especially to the young who are more sensitive than older people. How often does the fear of ridicule drive us to do the thing that we know is wrong! It is said that a man would rather seem to be a knave than a fool. We need to see that a knave is also a fool, and all the more a fool because he is driven to wrong by the fear of ridicule. We need also to feel, and we do feel in our subconscious soul, that the one who stands by his convictions of right in the face of ridicule and taunt is the one who is truly brave.

It rarely requires courage to do wrong, because the one who does wrong always intends to avoid detection and punishment if he can. Or, if the wrong be done in the open, it is in the presence of those who are likely to applaud. Ridicule is not much employed on the side of right, so that this much-feared weapon does not have to be encountered in wrong-doing. It always requires courage to do right consistently and faithfully. So I repeat, the romance of life belongs to righteousness. The heroism which we all admire, the adventure which we all covet, these are to be found in the path of duty, followed with a fine contempt for consequences.

The Cruelties of the World Are the Tragedy of Cowardice.—Fear has played a great part in the drama of our human life. Mr. Galsworthy has called it the "Black Godmother" of all cruelties. In the jungle it joins with hunger to create a reign of terror among the

beasts. The animals are dangerous only when they are desperate, either from hunger or fear. The beasts of prey attack only those weaker than themselves. Man, who from the point of view of the other animals is only the greatest of the beasts of prey, is usually humane until he is demoralized by fear. Even the lion, the so-called king of beasts, is not dangerous until he is either ravenous with hunger or desperate with fear. The cruelties of the world are the cruelties of cowardice. Animals kill, and men kill only those who are weaker than themselves, or else they kill because they are afraid of being killed.

In primitive times men sacrificed animals in their religious rites. The purpose was to placate the gods and avert their anger. It was cruel and wanton, and it was inspired by fear. They went further, and offered human sacrifices in the extremity of their fear. They even offered their own children as the price of immunity from divine vengeance. It was the most craven and terrible violence of fear that was ever seen. The people who did that could not have had the tender love for their children that we are familiar with, else they would have spared their children and defied the gods. But they loved their children more than anything else *except* themselves, and the sacrifice was the greatest they could make. They made it because they were afraid. The Canaanite sending his child through the fire to Moloch, and the Indian mother casting her babe into the Ganges or under the wheels of Juggernaut, were taught the awful rites of their religion by the "Black Godmother" of all cruelties.

In more enlightened times we find men driven to

cruelty by this emotion of fear. The witches were burned by people who were afraid of them. The Indians were almost exterminated by people who were afraid of them. Do you know the origin of the word "bedlam"? It is a contraction of the word "Bethlehem," the name of a famous hospital for the insane, which was really not a hospital at all but a madhouse, a prison where the wretched victims of mental disorder were confined, with no intelligent effort to relieve their misery, no humane treatment aiming at a possible recovery. They were treated as criminals used to be treated, and as they are yet to a considerable extent. We kill our criminals or shut them up in prison because we are afraid of them—at least partially for that reason. The insane in "Bedlam" and the criminals in prison are maltreated by their keepers because they are afraid of them. The boss of a gang of foreign workmen explained to me that it was necessary to be severe with them in order to keep them down. He was brutal because he was afraid. Great tyrants have been governed by the like considerations. When you read that a despotic government has introduced new severities in its treatment of its subjects, you may be sure that the government is alarmed by some new intimations of revolution. Atrocities are rarely, if ever, committed by men who delight in cruelty for its own sake; they are committed by cowards who are alarmed for their own present or future safety.

The Aggressor Is Usually a Coward.—There is some good ground for the curious contention that war is occasioned by fear, the frightened nation striking be-

cause it is afraid its rival is going to strike. It seems plausible that no enlightened nation would go to war if it had assurance that no other nation would attack it. In private quarrels it is certain that aggression is often inspired by fear. The plea of self-defense is sometimes introduced in behalf of the wrong party. The one who struck first was the one who was alarmed, and defending himself; the one who struck second was not so much alarmed as he was angered.

When a boy begins a fight, one of two things is pretty sure to be true; he thinks the one whom he attacks is weaker than he is, and that is cowardly; or he is afraid of being called a coward, and that is cowardly. A square fight and a fair fight is one of the rarest things in the world. How easy it is for a big fellow to torment and humiliate a little fellow!

How easy it is for a crowd to bully a lone individual! There is one who is poorer than the rest, or not so well dressed as the others, or of a supposedly inferior social standing. By ignoring him or cutting him you can make him suffer most acutely. But, I am sorry to add, this form of cowardice is more common with girls and women than with boys and men. Boys at least are usually democratic. Indeed I have found that they are usually brave and manly, with the finest sense of fairness to be found in the world. One must appeal to a boy's sense of justice, but to a girl's pity.

The Base Passion of Fear Is Extremely Painful.—Fear is cruel. The most dreadful atrocities are always committed by cowards. The suffering caused by the cruelties of fear is very great. But we must think too of the suffering *experienced* by the immediate victims

of fear. "Fear hath torment." What must have been the anguish of mind of those parents who sacrificed their own children in order to escape supernatural wrath! Their terror must have reached the verge of madness to drive them to such unnatural and revolting acts. All fear is accompanied by exquisite suffering. So whether we consider the cruelties to which it incites men, or the suffering experienced along with it, fear is an emotion to be escaped or avoided if possible. For our own peace of mind as well as for the sake of noble conduct, courage is to be cultivated.

Courage Gives Peace of Mind.—Science is rapidly emancipating us from fear of the supernatural. Comets and eclipses do not frighten us; ghosts and witches have no longer any terrors for us. Religion has substituted the love of God for the fear of the gods. There is nothing left to be afraid of except the consequences of our own acts. This remains, and must always remain, for our life is a great adventure, a journey into the untravelled wilderness. The first consideration is that we shall be noble, that we shall do the right thing, regardless of the consequences to ourselves. And if we have seen that fear brings distress, we may also see that courage brings tranquillity of mind, a great serenity of spirit, which is the highest happiness. The one who is truly brave is invulnerable to the shafts of fate; he marches scathless.

QUESTIONS

1. What is the primary virtue, and what is the lowest vice? Give reasons which occur to you. Comment on the derivation of the words "virtue" and "courage."

2. Is goodness effeminate? How did the notion that it is arise? Show what influence monastic life had in this connection.
3. Distinguish between courage and bravado. Do men nowadays usually carry guns or pistols? Ought nations to arm themselves? To what extent, if at all?
4. Show by illustration that the valor of ignorance is not courage.
5. How may fearlessness still not be courage? Give a definition of courage.
6. Show how courage gives effect to other virtues. Give illustrations to show that cowardice is at the back of many sins. Which requires more courage, wrong-doing or well-doing? Show how the romance of life belongs to righteousness.
7. Give illustrations to prove that "the cruelties of the world are the cruelties of cowardice." Show what part fear plays in the treatment of the gods, of the criminal classes, of the insane, of workmen.
8. Do you think fear had any part in beginning the last Great War? Point out a curious twisting of the plea of self-defense. Are boys, girls, men, or women ever snobs? Distinguish between the liability of boys and of girls to the temptation to look down upon those supposed to be socially inferior.
9. Do the victims of fear suffer, too? What shall we try to do with our fears?
10. Show how we have been freed from many of our fears. What fear will always remain? What virtue should we cultivate in order to have the highest happiness?

PROBLEMS

1. George Bourne was trained by his parents to the idea that he ought not to smoke, at least until he was grown

up. One day he went on a hike with some school companions and when they were well out of sight of their homes most of the boys produced cigarettes and dared George to join them in a smoke. When he refused they called him a coward. He still persisted in his refusal. Was he right? Was he a coward?

2. You have very pronounced opinions on the value of prohibition amendment. You think it has banished the open saloon, reduced poverty and crime, increased the hopes of childhood, and made easier living conditions for many women. You are, however, obliged to associate with those who are very sarcastic and outspoken in their criticism of the amendment, and who declare that they will not be bound by its provisions. What ought to be your attitude? Should you speak out in such company or should you keep silent?
3. Most of the boys who live on your block or in your village stay out at night playing and seem to have no regular times of eating and sleeping. Your parents do not allow you to be on the streets at night and they are rather insistent that you keep regular times of eating, sleeping, and getting up in the morning. When you discuss these matters with the other boys they imply that you are a coward not to join them. Are you a coward? Discuss the value of the two plans and decide which seems the better.
4. George Simpson works hard for the little money that he gets and, for the most part, knows how to take care of it. Sometimes he goes out with a company of young men who spend money rather freely. He wants to be thought a good fellow, and he dreads the reputation of being a "tight-wad." What would you do in a similar situation?
5. Your class has called a meeting to discuss the tax which is to be levied on the members for commencement expenses. There are a number of poor girls in the

class who can ill afford a large tax. Some of the rich girls are in favor of spending at least twenty-five dollars per capita. At first no one opposes them. You are inclined to speak for a lower rate, but you do not wish to seem mean. You value the friendship of both sections of your classmates. Outline your final method of procedure.

6. Some of your companions are in the habit of telling impure stories. You do not like them and think that they are debauching. You think that it would be a fair test of the language one uses to say that a boy should never tell or listen to a story that he could not repeat in the presence of his father, and that a girl should never use language that she would be ashamed to have her mother hear. Would you be courageous enough to say something like this the next time you have an opportunity?

SUGGESTIONS FOR READING

One of the most significant recent utterances on courage is the rectorial address at St. Andrews of Sir James M. Barrie, called *Courage*. Lowell's great poem, "The Present Crisis," should be memorized by every American boy and girl. Rupert Brooks's "If I Should Die" and Henry Newbolt's "He Fell Among Thieves" are both good. Read Emerson's essay on "Character." In Hughes's *Tom Brown at Rugby* the incident of Arthur's saying his prayers portrays courage of a high degree. In lighter vein, Kipling's delightful story of *Wee Willie Winkie* will be found interesting and suggestive. Blackmore's *Lorna Doone* besides being a good story is fine on courage. French's *The Lance of Kanana*, Snedeker's *The Spartan* and *The Perilous Seat* are good stories of courage. Moody's *The Fire Bringers* and Newbolt's *Book of Bravery* and Lang's *Red Book of Heroes* have many instances of courageous deeds and heroic action.

CHAPTER VII

COMPANIONS

A Favorite Subject with the Wisest People in the World.—In this chapter I am going to speak to you on an old and much-worn subject. It is a favorite subject, and always has been, with the people who are at once the wisest and the most foolish people in the world. Now there is a period in life when young people fondly suppose that they are themselves the wisest people in the world, and when everybody else thinks that the most foolish people in the world are these same young people. But by the people who are at once the wisest and the most foolish people I do not mean the young people.

There is one respect in which many old people and most young people are equally unwise, in that they both forget that everybody who is old was once young. Some older people forget that they were ever young, and that is foolish of them. Some young people, when we who are older try to advise them, suppose that we do not know what we are talking about—forget that we were once young, and therefore know only too well what we are talking about. Men know all about the temptations and the sins of boys. They may not say so—they may even pretend not to know, for if they admitted the knowledge it might suggest some embarrassing questions as to how they

found out so much. I very much doubt that any wayward boy ever really deceived his father—certainly he did not deceive his father's friends.

But do not understand that fathers or their friends or any men-folks whatsoever are the people whom I have described as being at once "the wisest and the most foolish people in the world." Men can give good advice because they know so much and remember so much; but they are not wise, for they are impatient, and want to beat in their advice with a big stick; and they are not foolish, for they are not deceived. The wisest people in the world and the most foolish are *the mothers*. They are the wisest people in the world, because instinctively they know the best things and how to get them. They are also the most foolish people in the world, because they are the most easily deceived. They see their own children in the transfiguring light of their own affection for them. In the face of the evidence which convinces other people they will believe in their own children. It is very foolish of them, of course, and very beautiful.

And now, in taking up one of the great themes of mother's wisdom and mother's foolishness, if I shall happen to say anything that your mothers have already said to you a hundred times, I shall be most happy in the assurance that I have said something very wise indeed.

The Notion That We Are Different From Other People Is Largely an Illusion.—All of us, old and young, are very much less original and independent than we like to think ourselves. We like to think that we can

do things without help, and that we can do things that do not occur to other people. Youth, in particular, is very self-confident and very daring. That is good. Youth is splendid in its daring; it is afraid of almost nothing, and it believes in the impossible. I would not dampen the ardor of that courage, nor take anything from the splendor of that faith, because some day some young man or young woman is going to think of something that was never thought of before, or do something that is now accounted impossible. It is a good thing to think that you are different from everybody else, because in some rare instances it may turn out to be true.

But there are some ancient limitations that it would be as well to recognize at once. For instance, when youth thinks that it can handle pitch and not be defiled, or take coals in its bosom and not be burned, I would like to say at once that this is not new or original at all. It has been tried so often and has failed so invariably that it is stupid to carry the experiment any further.

We Naturally Tend to Fit the World in Which We Live.—But how often you have heard a young man say: "Now I am different from other fellows; I do so and so"; or a young woman say: "I am not like other girls; I do so and so!" They all say it, and they all believe it. Which goes to show that they are all very much alike after all. You say: "I can do this," or "I will do that"; "I will be different and original." Alas, you *can* do only about what others around you do, and you *will* do for the most part just what your

companions do. You may think you are uttering your own thought, but you are quoting your companions; you think you are independent and are doing your own will, but nearly always you are doing just what your companions want you to do. That is not entirely true, for your own individuality counts for something, and you are not altogether tamed to conformity with the world around you. But usually you travel in the thick of the crowd, and have very little to say about your direction or your speed. Of course you can choose your crowd, but I will come to that later.

Here are some lines written by the late Emperor of Japan for a girls' school in his own flowery kingdom:

> "The water placed in goblet, bowl or cup
> Changes its form to its receptacle;
> And so our plastic souls take various shapes
> And characters of good or ill, to fit
> The good or evil in the friends they choose.
> Therefore be ever careful in your choice of friends,
> And let your special love be given to those
> Whose strength of character may prove the whip
> That drives you ever to fair wisdom's goal."

We are individually more than water in the bowl of our environment—we are not quite so thin and fluid as that. But we are fluid, or at least plastic, and so are shaped to fit the world we choose for ourselves.

We Speak the Moral Dialect of Our Community.—You speak the English language. We call it your mother tongue because it is the language of your mothers. But it may very well be that some of you have mothers who are German, French, or Italian.

The earliest language you learned was, therefore, not English. And yet you all habitually speak English, and speak it more easily and fluently than any other language. The reason is that English is the language you commonly hear; it is the language of your associates and companions. You find a foreign tongue difficult of acquirement, not because it is a language harder to learn than English—it may be a much simpler language than English—but because you do not habitually hear it spoken.

Moreover, your accent will be that of the community in which you live. You observe that the children of foreign parents do not have their parents' accent; they speak the language of their companions. You get your very vocabulary from the people with whom you mingle. You use the words which you are accustomed to hear. Unconsciously you take up the very oddities of speech, the peculiar inflections, the slang phrases of your companions. It is very difficult to resist this influence, and it forms one of the obstacles hardest to overcome. The man is rarely able to prevent others from knowing the part of the country in which he has spent his youth; his speech will betray him.

I dwell upon this subject of language because it is an excellent illustration of the power of companionship. If accents, inflections, words, and phrases are taken from our companions, it will be obvious that thoughts, aims, tastes, everything that language carries will be as easily and as inevitably communicated. The most delightful rogue in literature says: "It is

certain that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore let men take heed of their company." That is very sound counsel indeed, and if all men had taken it in his day poor Jack Falstaff would have been lonely.

We Go to School to Our Companions, Not to Our Teachers.—It is companionship rather than mastership that counts in the shaping of character. We get far more from those who are put *with* us than we do from those who are put *over* us. Wise parents, when they select a school or a college for their children, are much more concerned about the life of the students, what we call the school or college "spirit," than they are about the distinction or the ability of the teachers and professors. They know that their children *may* learn from their teachers, but that they *will* learn from their companions.

People are built very much as we build houses, with windows and doors in the sides, but without skylights or traps in the roof. We take in on horizontal lines rather than on vertical lines. And, alas for the foolishness of parents and teachers and all sorts of masters, they try to get at us through the roof, from above; will not come down to our level to look through our windows and walk through our doors! It matters much that you young people shall have good masters, but it matters more that you shall have good companions. You don't always try to please your teachers; you don't always, I fear, try to please your parents; *but you always try to please your companions.* You

don't much mind being scolded by older folks; you don't much mind being ridiculed by older people—you charge it up to their ignorance or their prejudice or their age; but you do mind being ridiculed by your companions. The only people whom young people really fear are other young people.

And therein lies a part of the power of student government. A boy may even be a little vain of the rebuke or the punishment administered by his superiors; but you never knew a boy to be proud of the rebuke or the punishment laid upon him by other boys. All of us, old and young, have a wholesome respect for the judgment of our equals. This may not always be admirable; it may sometimes be cowardly. But we want to look at things as they are. And the truth is, however mean and humiliating, that most people, and especially most young people, have a horror of being odd. We want the approval of our fellows, and we dread their disapproval. So when we are in Rome we will do as Rome does.

The Companionship of Good People Is a Safeguard.—But do not suppose that this power of companionship is only and always a power for evil. If it were, then farewell hope for this coming world of ours. There are people whose very presence diffuses an atmosphere of wholesomeness about them, with whom it is easier to think purely and act nobly. Unconsciously we try to act up to what is expected of us. And there are people who so manifestly expect us to do the right thing, because they themselves intend to do the right thing, that we do the right thing without

thinking or trying. To do otherwise would be to forfeit their respect and friendship. They don't need to reason with us or to urge us; their presence conveys their demand.

But Evil Leaves Its Mark More Easily Than Good.—I wish I could go on to say that the good influence is as pervasive and as potent as the bad, but unfortunately it does not seem to be so. Health is not contagious; disease is contagious in some of its forms, in others it is infectious, and it begins to look as though we might some day find out that all disease is either contagious or infectious or both. Dirt may be conveyed by contact; cleanness may not. There is the peril of evil companionship to the very best people.

No doubt the best protection against disease is a healthy and vigorous constitution, coupled with courage. The best protection against sin is a healthy, normal mind. But no one is so well that he is safe among diphtheria patients, and no one is so clean that he can handle filth without being defiled. Some day you find that you have smeared your right hand with soot. Obeying an instinct, you quickly rub your two hands together. What is the effect? Has the soot come off the blackened hand? Yes, a little; but it has come off upon the clean hand, so that now you have two soiled hands instead of one. Put a clean young man and an unclean young man together, and the chances are very strong that you will have two unclean young men instead of one. The trouble with cleanness is that it won't come off. Dirt *will* come off. Keep clear of the people whose conversation leaves a

stain on your mind. The advice of Dogberry is not very sound for the police, but it is for the rest of us: "They that touch pitch will be defiled; the most peaceable way for you, if you do take a thief, is to let him show himself what he is, and steal out of your company."

Sin May Be Abandoned, but Its Scars Remain.— Evil will come off, but it won't all come off. At least it takes a long time to erase the stains left by evil associations. John B. Gough used to say that he would give his right arm if he could only forget the things he had learned in evil company. Alas, we can never forget! We carry our past with us, not merely as a memory, but as a haunting influence that will not be shaken off. Tennyson makes the wandering Ulysses say:

> "I am a part of all that I have met;
> Yet all experience is an arch wherethro'
> Gleams that untravelled world, whose margin fades
> Forever and forever when I move."

That is true of us all. We see the future by the light of the past, and what we *shall be* is always colored by what we *have been*.

It would be equally true to say that all that you have met is a part of you. Not only what your fathers and mothers were, but what your companions were also, enters into your heredity. The things you have heard have become a part of your life; the people with whom you have mingled have become a part of your character. You are strong, therefore, or weak, according as your companionships have strengthened or

impaired the powers of your soul. "Walk with wise men and thou shalt be wise; but the companion of fools shall smart for it."

Never Try to Live Alone.—However, there is one thing worse even than evil companionship, and that is no companionship at all. The lonely mind turns to preying upon itself. Without the shock of social contacts the imagination becomes morbid and foul. Young people are sometimes ruined by the fond care that shuts them out from all companionship lest they come under evil influences. Get out of yourself and away from yourself to mingle with folks. Be a "good mixer." Never try to live alone. It is unnatural, unwholesome, and morally dangerous. Live a social life.

One Great Resource We Have—We Can Choose Our Crowd.—But of course you will do that if you are free and normal people. We are social creatures. We must live with people. It may seem to you therefore that I have been saying that you are mere creatures of circumstances, whose lives are determined by the people around you. No, but you have the power of choice. It takes a good many people to run a ship, and it takes a good many people to make your life. But you are still captain of your own ship; you can select your own crew, and direct your own voyage. You will go with the crowd—with some crowd; *but you can select your crowd.* It is very important business that—none in all your life will be more important. For when you have selected your group of companions, you have determined what you will be, what you will do, and whither you will go.

I am not offering you the counsel of cowardice either. Right well I know that some risks must be taken. There is no place of safety in the world. You are not to be moral snobs any more than you are to be social snobs. If you are strong and clean, you owe something to those who need you, and you are not to withhold it for the sake of your own peace and righteousness. But you do not owe it to any class of people to come down to their level, to mingle with them on their own terms. That would only bring you down without helping them up.

You see that your companions have to be those who are going your way, because inevitably you will go their way. When you cease to go their way, they cease to be your companions. Choose for your companions then those who are going the way that you want to go, those who are taking the highway of clean living and noble action. Be wise in the selection of your friends, and you will never be very unwise in anything else.

QUESTIONS

1. Who sometimes think they are the wisest people in the world? Do men understand boys? Do boys think so? Why do wayward boys ever deceive their fathers? Show how mothers are the wisest and the most foolish people in the world.
2. How true is it that we are different from other people? What value has that difference to the race? Can you name some men (women) who were different and so advanced the race? How are we all alike? What things can you think of which are disastrous to all of us alike? What things are advantageous to us all?

3. Will you give as briefly as you can the substance of the little poem by the late Emperor of Japan? What light does it throw on the need of choosing our companions aright? Are we really as fluid as water? Why not?

4. What language do you speak habitually and why? Do you speak a dialect of that language, and, if so, why? What do the answers to the questions just above illustrate as to the influence of companions. Quote Falstaff's saying, and explain it.

5. What is school or college "spirit"? Who do you think are more influential in school, teachers or pupils? Why? What does the author mean by saying that "we take in on horizontal lines rather than vertical lines"? Apply this meaning to the matter of companionship. What bearing has this on the democratic organization of schools? Do you favor student self-government? If so, why? Give some illustrations of the truth that when we are in Rome we are likely to do what Rome does.

6. Can you think of people you know whose presence diffuses an atmosphere of wholesomeness? Why is it good to be with them?

7. Illustrate in the realm of character the truth that "dirt may be conveyed by contact; cleanness cannot." Is this entirely true? What is likely to happen when cleanness and dirt begin to associate? Comment on Dogberry's advice and show how sound it is for most of us.

8. Can we get rid of all the effects of evil? Why not? Give illustrations to prove Ulysses's words "I am a part of all that I have met."

9. What is worse than evil companionship? Why? Illustrate what you mean by being a "good mixer."

10. Can you give instances of value to you in the matter of choosing your companions? Show again how important is the matter of companionship. Is it your duty and privilege to raise the tone of your companions? What principles should determine you in the choice of your companions?

PROBLEMS

1. You are a young person away from home on your first job. You are lonely and feel the need of companionship. There are churches in the town, a Y. M. C. A., a Y. W. C. A., and various social and sporting clubs. You have brought several letters of introduction to people in the town, but you are hesitant about delivering them. Your boarding place brings you certain contacts which you may or may not follow. Suggest ways in which, even though you are shy, opportunities for acquaintance may open up.

2. You are a member of a social group or set which is inclined to be fast. Some of the members are given to exaggerated kinds of dress which seem to you immodest, and at dances they sometimes indulge in postures and motions which your mother would hardly approve. What can you do to heighten the tone of self-respect in the club and to put down tendencies to rowdiness? You like the other members of the club and do not wish to forfeit their esteem, but you feel something must be done. What shall it be?

3. Grace Lawrence is sixteen, dreamy, imaginative, and so much interested in boys that lessons, home interests, and almost everything else but dress are sacrificed. Grace cares little for athletics or reading. What can her girl friends do to show her that some other things are worth while?

4. Will Havens has few friends. He is rarely asked to go out. You never think of him as a possible member of a picnic party. You find that he is very sensitive about his lonely condition and frets a good deal about being left out. Is there anything you can do to help him?

5. The group or school to which you belong has arranged for a series of social gatherings with the idea of getting the group together and affording a chance to draw out the more bashful members of the circle. Some members do not attend. One says in explanation that the affairs are stupid. He prefers to get his social pleasures in other ways. What would you say to him?

6. There is a group in your town which indulges in a good many practices which you consider doubtful, if not actually wrong. The group holds dances on school nights, plays bridge for "keeps," and is considered fast. You have an invitation to join. You like many of the members personally, but do not like their doings together. Ought you to join it and try to reform it from the inside or ought you to stay out altogether?

7. At Christmas time you want to remember as many of your friends as possible, but you cannot afford to do much. You have many calls upon you for money, and if you have any spare cash you ought to turn it in to the family purse, for there are other children to educate and your parents are having a hard time. Outline a way in which you can remember your friends and at the same time make no serious drain on your purse.

8. You are inclined to be a hermit in your habits. You make friends slowly and are embarrassed when you meet strangers. You realize that these qualities will be a handicap to you all your life unless you can overcome them. How could you make a beginning and

how could you plan to continue a course of action which would put you in the way of becoming more companionable?

SUGGESTIONS FOR READING

Literature is full of instances of the value of good companions. The Bible, especially some of the Proverbs, contains much good material. Addison's *Spectator*, No. 68, is good; Franklin's *Autobiography* has a number of instances of the good and the evil that may flow from companions; Hugh Black's *Friendship* is rewarding; Whittier's "Snowbound," Lowell's "Vision of Sir Launfal," Foss's "The House by the Side of the Road" are among the poems which will prove of value; Briggs's *School, College, and Character* is by a man who has had large experience with young people; Hamlin Garland's *A Son of the Middle Border* gives a picture of American life that is worth while; among novels, Wister's *The Virginian* and Stevenson's *Kidnapped* and *David Balfour* contain instances of fine companionship; and in books directly intended for young readers, Stockton's *A Jolly Fellowship*, Wiggin's *Rebecca of Sunnybrook Farm*, Tolman's *Jim Spurling, Fisherman*, Alcott's *Little Women*, Kipling's *Captains Courageous*, and Vachell's *The Hill*, a story of English school life, are among the best. Of general interest should be Munger's *On the Threshold*, full of good counsel on many subjects besides companions.

CHAPTER VIII

HABITS

How Habits Are Formed.—Acts make habits, habits make character, and character makes the man. A single act, taken by itself may be of comparatively little significance. It may never be repeated. If the immediate effects are disagreeable it is not likely to be repeated. There are exceptions, and strange exceptions to that rule. The immediate effects of the first cigar are nearly always extremely unpleasant, and yet in many instances they fail to deter their victim from further experiments. The heroic determination of boys and men to achieve the art of smoking is very wonderful indeed. There are other exceptions, but they are the exceptions which prove the rule. The first effects of the first plunge in the swimming pool are unpleasant; but before the boy leaves the water these unpleasant sensations are succeeded by sensations of a most pleasing sort, which are likely to conquer the aversion to the initial shock.

It may be said, then, that the first act is likely to be repeated if the immediate effects are agreeable, or if the accomplishment seems sufficiently desirable to be worth the temporary pain. With the first repetition of the act the agreeable sensations are likely to be heightened, and the disagreeable to become less pronounced. There is encouragement therefore to the

second repetition, and so on. The act fixes itself in the form of a habit.

The Channels of Custom in the Nervous System.—A simple experiment will illustrate the formation of habits. Empty a bucket of water on the soft ground of a gentle slope, and observe its action. The tiny rivulet picks its way, now drawn by a slight depression, now deflected by a hummock or a pebble, following the line of least resistance. Pour a second bucket of water on the same spot, and it will follow the same course, furrowing out a little deeper the tiny channel. A third will plough the channel deeper. So the courses of the brooks and rivers have been fixed as the clouds emptied their waters on the earth.

And so our habits are formed, each repetition of an act furrowing more deeply the channel of habit in the nervous system, until the ditch becomes a ravine, and the ravine a valley, through which our action must continue to flow. If we could see our own minds as in a map, and watch the gradual deepening of these channels of habit, we might well be appalled; for it would show us how our freedom gives place to necessity and the thing which we *may do* becomes the thing which we *must do*. The habit may be a good one or a bad one. For the determination of that question we have to fall back on our knowledge of good and evil or get a report on ultimate consequences. Good habits and bad habits are formed in precisely the same way.

Natural Law and Instinct Considered as Habits.—We have a saying that "habit is second nature." But

first nature is largely made up of habit. The natural laws of which you read should not be thought of as decrees or acts of legislation; they are nothing more or less than the habits of nature. We seek to explain gravitation by saying that bodies are drawn together by the attractive force of gravity; but it is an explanation which explains nothing. Why bodies should attract each other we do not know; we only know that they always do; it is their habit. We might fancy that these natural laws have come into being because nature has so long acted in these ways that it cannot act in any other.

The instincts of the animals are habits which have been formed through countless generations. Necessity taught them to do certain things for their preservation, and these things proving to be continually useful, they were preserved, and finally became instinctive or natural. And it is at least suggestive as to the permanence of habits when once formed, that these instinctive acts are continued long after they have ceased to be useful. You may observe that your pet dog will turn round and round inspecting the ground or floor before he will lie down. That is a useless habit now, but it was useful when the remote ancestors of your dog had to be on guard constantly against their enemies. The instincts of the animals are habits which have become a second nature, and these habits are preserved by the mysterious force of heredity.

The Habitual Action Is Performed Without Thinking.—Our human activities are so complex and variable

that we cannot rely upon instinct for guidance, but each generation and each individual must set about the task of acquiring habits for his own use. These habits acquire almost the authority and permanence of instincts, and they operate much the same way, that is, automatically. I remember years ago hearing a sailor say that so long as you had to think what to do in any emergency you did not really know how to sail a boat. In the same way it is true that you are never a good ball player when you have to think what to do when the ball is moving, or when the ball is in your hand and a runner is on the bases. The good player is so practised to the game that he plays almost without thinking—that is, instinctively he knows what to do and does it.

Our lives are largely made up of acts that are spontaneous and almost automatic. The woman knitting apparently gives no attention to her work; she can talk, she could read if there were a way of holding the book for her. The pianist can render familiar music and carry on a conversation at the same time.

Especially is this true of the duties which have to be performed regularly every day. You soon acquire a regular ritual of procedure in dressing yourself and in undressing, and perform these duties in precisely the same way and without thinking about them. A man shaves himself without giving his mind to the somewhat delicate operation—is planning his work for the day while he handles the brush and razor. We cannot say that any of these operations are instinctive precisely, and yet they ap-

proach that character, for they are done without thinking. But we have to learn them all, and it is the practice of many repetitions that has created a habit.

Habits Are Economical of Time.—What has been said will suggest something of the value and also something of the peril of habits. *They are great time savers.* They enable us to do quickly what would otherwise rob us of much valuable time. The first time you do a thing you are very slow about it; but when you have done it fifty or five hundred times you will do it in a fraction of the time required at the beginning. The novice at the typewriter tediously picks out the letters; the expert fingers the keys with marvellous rapidity. If you had to dress yourself each morning without any of the facility acquired by practice, you would always be late to breakfast, and much of each day would be lost. Practice gives us speed, because the nerves and the muscles act much more quickly in ways in which they have been accustomed to act.

The mind also responds to the discipline of practice. After a vacation your lessons require a good deal of time, but after a week or two of faithful study the supple mind accommodates itself to familiar grooves, and you get your lessons in half the time. One of the most important of your acquisitions in school is the habit of study.

And in that connection I must speak of the importance of *regular habits,* whether of work or of study. Regularity, or routine, also is a great time saver. Very often the reason one student has more time than another for reading and play is that he has formed regular

habits of study. The men of truest leisure are not the ones with nothing to do, but the ones who save their time by regular and rapid work. The people who have no time for the enjoyments of life are the ones who dawdle over their work, or work fitfully and irregularly. Their work is never done.

The Mechanical Action of Habit Releases the Mind for Other Occupations.—But in another respect habits are time savers, as already suggested, because they enable us to go through with a great deal of the routine of life without thinking about it. We can do two things at once, because one of them is done automatically, leaving the mind free to engage in the other. Robert Burns composed poems while following the plough, and Spinoza built his philosophy while grinding lenses. Most of you, I hope, have certain duties to perform at home, and while performing them you can be planning a theme for to-morrow or a party for Friday evening. This may seem a trifling matter, but as you go on in life you will find it anything but trifling. A great deal of our life must be spent upon relatively unimportant things. If we can acquire a habit of doing them mechanically while our minds are occupied with the more important things, we shall increase by so much the time at our disposal.

Habits Provide Us with a Staff of Assistants in Our Work.—Habits are also *savers of effort*, or at least of conscious effort. When you do a thing for the first time there are two operations which must be performed with considerable difficulty: first you must think out what to do, and then you must force your stiff and un-

accustomed muscles to carry out your purpose. When we see good work or good play we are apt to say: "It looks easy." The graceful skater seems to be putting forth no effort of either mind or body, and as matter of fact he is not. But do you remember the first time you ever put on skates? And do you remember the first time you took them off? How terribly tired you were! You had been working hard, because you had been doing unaccustomed things—and probably doing several things you had not intended to do, which added not a little to the soreness of mind and body.

Everything looks easy till you have tried it, and everything becomes easy after you have tried it often enough. The explanation is very simple. The mind becomes accustomed to an order of procedure, so that it moves rapidly through the successive steps in the process without being distinctly conscious of each separate one. The muscles also become used to certain contractions and relaxations, so that they seem to perform their duties unbidden. Action becomes so nearly automatic that we are aware of little or no effort, and we say we can do that thing without trying, which is almost literally true.

The capable business man in his office gets through with a vast amount of business because he has his staff of assistants thoroughly organized, and he delegates the bulk of the routine work to these assistants, reserving for himself only the more important problems. You also are to have your well-organized staff of assistants in the form of habits, which will perform for you all the regular tasks with but slight direction,

leaving your conscious mind and your liberated body free for the weightier business of life.

Habit Is Either a Power or a Bondage.—Habit not only enables you to do a thing more quickly and with a minimum of effort, but it enables you to do it better. "Practice makes perfect." The work of the novice is not only slow and tiresome, but it is not well done; he always bungles things. We always look for the best product to the trained mind and the trained hand.

And so you see that *habit is power.* It is not always power, however; sometimes it is bondage. For the difference we shall have to go back to the distinction between useful habits and useless habits. The habit itself simply gives facility in doing things. We talk vaguely about one's getting into ruts. We all get into ruts, accustom ourselves to move in grooves that are more or less fixed. The only question is as to the kind of ruts we shall get into, and whither they will take us, if followed to the end, as they are likely to be.

The word "habit" comes from the Latin "habere," which means "to have." A habit is something that you have, and which it is very difficult to lose or have taken away. It is one of the most secure possessions in the world. Sometimes it may appear the other way round, that *the habit has you,* has you firmly in its grip, and you can hardly escape. If the habit is a desirable one, you have it, and it is power. If the habit is an undesirable one, it has you, and it becomes a dreadful bondage.

Habit Changes Voluntary Action Into Necessity.—*Habit subdues the imagination,* and so makes us its

tool. There are things which we do, and think we must do, to which we are compelled simply by the power of habit over the mind. By far the greater number of those who are the victims of the drink habit are the victims of the *habit* and not of an *appetite.* They do not yield to a physical craving for stimulant so much as they yield to a morbid hallucination. I have seen habitual drunkards suddenly break away and become total abstainers without any physical discomfort whatever. The only possible explanation is that the habit was mental. They drank, not because an appetite craved satisfaction, but because they thought they wanted the stimulant.

There is a sick habit, and a very bad one it is to contract. The victims are not sick, but only think they are sick. Cunning physicians have long been accustomed to give their hypochondriac patients such harmless nostrums as chloride of sodium dissolved in aqua pura, or pills compounded of bread and something to give a bad taste. And marvellous have been the cures produced by these innocent medicines! Many of the things which we call necessities are only the luxuries to which we have become so accustomed that we *think* we must have them. When they are taken away we discover that we have been the victims of mental habits.

But habit can go beyond the production of hallucinations. It can plant demands in the body as well as in the mind. As Hamlet says:

"For use almost can change the stamp of nature."

Custom finally turns itself into necessity. The stimulant, the narcotic, the deadly drug, taken continuously and regularly, effect changes in the physical system, and so create a demand for themselves. Alcoholism is often a real disease, but nevertheless a disease that has been produced artificially by the habit of drinking. There are other diseases of the body that are real and horrible which are produced by the continued cultivation of evil habits.

Evil Habit Corrupts Morals at Their Source.—Habit also affects the seat of moral judgment. Custom finally overcomes conscience. It is hard to convince a man that the thing he has always done is wrong. He is like the man whom Crabbe describes:

> "Habit with him was all the test of truth.
> 'It must be right; I've done it from my youth.' "

If you will look up the word "ethics" in the dictionary you will find that it is derived from a Greek word which means "custom." And if you will look up the word "moral" you will find that it comes from a Latin word which also means "custom" or "habit." Are not these significant facts? They remind us that the moral judgments are always profoundly influenced by accepted conventions, and that the current morals of the society in which we live stand in large measure for cultivated habits.

But there is a more serious aspect of the matter. Evil habits blur the moral perception and confuse the distinction between good and evil; they stifle and almost silence the stern voice of conscience. The most

pitiable of all the outcasts of the world are the people who have ceased to be *immoral* because they have become *unmoral.* Good and evil, right and wrong are for them only names for that which is advantageous to them or injurious to their interests. They do wrong without shame because they are not conscious of any degradation.

Habits Make the Man, but Man First Makes the Habits.—"What creatures of habit we are!" is a frequent exclamation. How constantly and almost inerrantly do we all travel in grooves! But remember that this is no cruel fate imposed upon us from without. If we are in bondage we have forged our own fetters. Or, if we have achieved useful habits which clothe us with power, again it is our own doing.

> "Each man makes his own stature, builds himself.
> Virtue alone outbuilds the pyramids;
> Her monuments shall stand when Egypts fall."

Of course we begin life without any habits at all. It is true that the authority which controls us in our earliest years begins the work of framing our life habits for us. But we begin to enjoy and use our freedom before any habits are irrevocably fixed. In the main we make our own habits, unconsciously, without deliberation, and usually with no clear perception of their power or their destination. The more important part of the work is accomplished before we reach maturity, in the plastic years of youth. That is the only ground of complaint, that so much of habit must be formed in the unthinking period, and that when we come to realize what we have been doing it often seems

too late to correct the terrible mistakes. All the point of the counsel and advice so freely offered to the young is to get them to see what they are doing while it is still comparatively easy to make desirable changes in their conduct of life.

The Single Action Confirms or Else Weakens the Power of Habit.—However, the domination of habit never becomes absolute and complete. In spite of the nets it weaves about us, we remain the masters of our own fate. Evil habit makes it harder to do right, and good habit makes it easier. We have only to remember how habits are formed to see how they are to be maintained or how they are to be broken. Every repetition of an act confirms and strengthens the habit; every refusal or failure to repeat the act weakens and tends to destroy the habit. If the habit be a useful one, failure to follow it *even once* takes away facility and robs of strength. If the habit be a useless and hurtful one, refusal to follow it *once* makes it easier to refuse a second time. Things are in your own hands, especially in *your* own hands, who are young. For you are building the roads in which manhood and womanhood shall march; you are furrowing out the channels in which the river of your life shall flow. You, of all people, can choose and make your own habits.

QUESTIONS

1. What is the relation of a single act to a habit? Give some illustrations of acts which lead to habits. What is the effect in general of an agreeable sensation after the first act?

2. Illustrate the formation of habits from the effects which follow the pouring of a pail of water on the ground. What is appalling in the gradual but inevitable forming of habits?

3. How may natural laws be considered as habits? How do animals form habits? Show how these habits persist even after they have ceased to be useful. What do you mean by "second nature"?

4. Show what the sailor meant when he said: "So long as you have to think what to do in an emergency, you do not know how to sail a boat." Give examples of habits which have become automatic. What are some of the advantages of habit, in dressing or brushing one's hair, for example?

5. Is it easier to get your lessons at the beginning of the term or after you have acquired the habit of study? Suggest two or three advantages of regularity and routine. Is the dawdler or the systematic person more likely to be happy?

6. The author gives us two illustrations of men who could do two things at once. Can you? Is it desirable that you should learn?

7. Describe the process of learning to skate. How does skating become easy? typewriting? How are habits like the assistants of a capable business man? How many useful habits are you acquiring?

8. Explain the truth of the saying "Practice makes perfect." In what ways is it true that habit is power? What kind of ruts is it wise to get into? Would you rather have habits or let habits have you?

9. If habit changes voluntary action into necessity, what should we do about beginning anything which may develop into a bad habit? Give several instances to prove that habit is sometimes only mental. Explain

what Hamlet meant when he said, "For use almost can change the stamp of nature."

10. Show how evil habit corrupts morals at their source. Comment on the meaning of the words "ethics" and "moral." Can you mention some accepted convention which is wrong and should be changed? What do you think is the difference between *immoral* and *unmoral?*

11. Who is responsible for your habits? What is the best time in life to form habits? Is it ever too late to begin forming a habit? As an interesting psychological experiment will you begin to form some desirable habit and report your success or failure later? Or perhaps you would rather keep the results to yourself. At any rate, make some experiment in habit-forming and watch the result.

12. From this paragraph, page 114, deduce some rules for making and for breaking habits. Write out a paragraph in which you try to make some conclusions about the subject of habit.

PROBLEMS

1. All of your friends whose advice is worth while tell you that the habit of reading is a valuable one, but you have not yet acquired it. You can read an exciting story, but essays, poems, history, and biographies do not appeal to you. Form from your own mind or get some wise friend to formulate for you a course of reading and a plan of action relating to it that shall begin for you a habit of reading books which are worth reading.

2. In listening to an address, a lecture, or a sermon you often find your mind wandering, and when the speaker has finished you are not sure what he has said. Sometimes this is his fault, but more often it is yours.

You are increasingly aware of the dangers of such a habit and you want to break yourself of it. A friend whom you consult advises you to take notes and thus compel yourself to pay attention. This plan has its advantages, but you find that while you are getting down one thing the speaker has said something else which you have lost. Another friend has a system of checking off and reviewing mentally what he hears. Try one and another of these methods and decide which is the most valuable for you. Keep a record of your results and report later which method you are going to adopt as a permanent asset.

3. You find that the mere making of your toilet every day takes an undue proportion of your time. What with bathing, combing your hair, trimming your nails, etc., you find that you are using two hours of your waking time on your toilet, and you come to the conclusion that this is too much. Try speeding up and check yourself by a time-piece. Do not neglect cleanliness and neatness, but try not to be fussy. Be as automatic as possible. Report results to yourself or your parents or your class from time to time.
4. You have a friend who is always prompt, always neat and presentable, and yet who has time to read and do some form of community service. You inquire into the secret and find that his day is carefully planned and many of his habits are automatic, and that while he is doing some routine thing he is planning some other piece of work which lies ahead. Set yourself the problem of copying some of his best ways. Do not expect too sudden results but report in a month or two your experiences.
5. When you were younger you were always prompt about getting up in the morning, could eat your breakfast in peace, and could make an untroubled start for school. Of late, however, you have fallen into the habit of

coming late to breakfast and rushing off to school or work a few minutes behind your schedule. Make a study of your own case, find out the reasons for your failure to maintain your former good habit, and make a plan for restoring it.

6. You suddenly become aware that you have formed the bad habit of interrupting others when they talk and persisting in forcing your own talk upon them, even when they manifestly do not care to listen. What will you do about it?

7. Will Hopkins is used to making snap judgments and to proclaiming them as if they were the result of careful balancing of arguments. He is somewhat scornful of the reasoned judgments of his elders. How can he be made to see his mistake?

8. You find that you have begun to use "swear-words," or some offensive word or exclamation, but you are not exactly proud of the habit and would like to break it. Are you swearing just to show off, or is it, as somebody says, for lack of ideas?

SUGGESTIONS FOR READING

Perhaps the best simple discussion of habit is that by William James. It occurs three times in his writings; in *Principles of Psychology*, in *Psychology* (briefer course), and in *Talks to Teachers on Psychology*. Perhaps the last two are better for the younger reader. In Briggs's *School, College, and Character*, especially the chapter "Fathers, Mothers, and Freshmen," you will find some good material. (These two discussions of habit are issued in a single small volume.) Rowe's *Habit Formation* is written by a teacher with successful experience. Dickens's *David Copperfield* has a valuable chapter on habit formation in the description of how David learned shorthand, and the character of Uriah Heep shows

how a habit may absorb and swallow up a man. "Rip van Winkle," the play with which Joe Jefferson delighted generations of playgoers and which is a great treatise on habit, may be found in Moses's *Representative Plays by American Dramatists*, vol. III. Dawson's story, *Boys and Girls of Garden City*, throws light on the value of good habit.

CHAPTER IX

NEGLECT AND DEGENERATION

The Analogy of Nature Is Useful in the Sphere of Morals.—The world as we find it is more or less a civilized world. We know that this civilization did not always exist, but that it is the product of centuries of progress. There was a time when men ran wild, without law, without enlightenment, and without the comforts of life. And when men ran wild, the world about them also ran wild; it was a wilderness. There were no towns, but there was also no country, as we commonly understand the term. There were no cultivated fields, and there were no highly developed plants or animals. Men were mastered by their environment, the creatures of nature and the playthings of its terrible moods. The progress that has produced civilization has consisted partly in the development of the human race, but partly in the subjugation of nature to human service. The two move together. You cannot have civilization in the wilderness, and you cannot have a cultivated and fruitful world without civilization. So completely are we a part of the world in which we live that we cannot advance without taking the world along with us.

There is a certain unity in the world that justifies us in looking to nature for instruction, assured that the same principles which govern the affairs of plants and

animals govern also the affairs of men. We find application of "natural law in the spiritual world," as Henry Drummond did in his great book.

Nature Requires Human Aid to Produce Her Best.—Now the first fact that confronts us in the world of nature is this: That Nature of herself and unaided gives us nothing of her best; that it is only by human co-operation that she is able to approach the higher levels of perfection.

In one of his interesting books the late Lord Avebury says that the hand of man touches nature only to mar, or words to that effect. That was a singular thing for such a man as Lord Avebury to say. In illustration of his statement he takes us away from the city to the country, not to the unbroken tangle of an African forest, but to an English countryside, with its trim hedgerows, its wooded parks, its spacious lawns, and its highly cultivated fields and gardens. He takes us, that is, to where the hand of man has touched, not to mar, but to improve in beauty and usefulness. The familiar saying that "God made the country while man made the town" is not strictly true. The country as we know it is also the work of man.

It is a singular evidence that the world was made for man, that Nature's laboring forces must wait for the intelligent aid of men in order to produce her best. The difference between the wild rose and the cultivated, between the wild cherry and the Black Eagle, between the wild nectarine of Arabia and the Elberta peach, between the wild grass and the wheat that gives bread to the world, is precisely the difference be-

tween what Nature will do when left to herself, and what she can be made to do by intelligent cultivation. The La France rose and the Baldwin apple and the Ponderosa tomato and the Fife wheat represent ages of human cultivation.

The same thing is true of the domestic animals, where man has taken of Nature's best, and has improved it almost beyond recognition. For we have not been content merely to domesticate these animals and set them to doing our work for us; we have tried to develop them, to make them more beautiful and capable of larger usefulness. The Morgan horse, the Jersey cow, the Southdown sheep, the Collie dog, each one gives us the result of human breeding and care for centuries and millenniums. This world of beauty and utility which we call nature is the product of a long and laborious cultivation.

The Savage Is in Every Way Inferior to the Civilized Man.—The same things are true of the human species and of human society, only that here the intelligent co-operation of man has been directed, not upon other creatures, but upon himself. The human body has been developed and made more beautiful and stronger. You can easily see this by comparing the savage with the civilized man. In the matter of beauty the contrast is striking. The ugliness of the savage man or woman is due largely to the unrestrained riot of base passions which disfigure the countenance. We do not have to go to savage communities to see that, but among savage peoples we always see it. In the matter of strength the savage is also inferior. When the

two races are brought into collision it is always the civilized man who prevails over the savage. But this physical development is subordinate to the intellectual or spiritual development. Ages of intelligent effort have built up a larger brain, a stronger will, a more beautiful soul.

A "State of Nature" Is in No Way Desirable.—We wonder now at the talk there was in the eighteenth century about the superiority of a "state of nature"—talk which captivated even so sensible a man as Sam Johnson, and so spiritual a man as Cowper, leading him to express that familiar longing:

"O for a lodge in some vast wilderness!"

If the philosophers of the eighteenth century wanted to return to a "state of nature" they had only to go to Africa or Australia or South America. It is very certain that they would have found themselves uncomfortable, and that they would have proceeded to do one of two things; return with all speed to civilization, or set about changing a "state of nature" to one of cultivation which would have supplied their wants.

The Best Things Are Largely the Products of Human Cultivation.—We must not misunderstand evolution in its bearing on our problem, nor miss its limitations. Evolution gave us the brier, but cultivation gave us the rose. Evolution gave us the wolf, but cultivation gave us the dog. Evolution gave us a wild, uncouth, shaggy little animal, which human care has developed into the horse, much more beautiful, many times stronger, and with a gentle nature that makes him

our friend as well as our servant. Evolution gave us the human being, standing upright and with the material of greatness in him; but it has required a long and laborious self-cultivation to bring him up from the squalor and helplessness of savagery to the present opulence of civilization and the mastery of the world. Evolution did not give us laws, morals, education, although it may be granted that development by intelligent effort has followed the main outlines of evolutionary law.

Nature unaided gives us nothing of her best. The cultivated world and the civilized man are largely human products. Any notion of history which implies that the world began in perfection, or that the human race started on this planet in an ideal state which has been lost, is to-day absurd. The Garden of Eden was scarcely more than a jungle or a patch of weeds, which man was to cultivate into beauty and order and usefulness. The natural man is only a bundle of divine possibilities. The labor of long and diligent ages has been required to effect the mastery of nature and to give us the civilized man of to-day, far enough yet from perfection, but vastly removed from his original condition of helpless and squalid savagery.

The Best Things Are Held by a Precarious Tenure. —And now the second fact which confronts us is this —that all this finer product in plant and animal and man is held by a *precarious tenure of continued and tireless effort.* That is a truth that may well appall us —that all that has been gained in the long ages of human progress may slip away from us, and will if the

cultivation stops. All our human achievement is like that of the swimmer who is fighting his way against a mighty current. To stop, to rest, to be careless, is to lose all that has been gained. Even to hold our own, we must keep going on. We work in a fluid medium. There is nothing that can be nailed down. There is nothing of which we have made ourselves sure.

Leave your finest flowers to propagate themselves, and they will start back toward the weeds out of which they have been built up. Turn your high-bred animals loose to run wild in nature's fashion, and they will soon lose their fine qualities; only a few generations, and they will be back at the starting point. Leave your fine lawn or garden alone—you need not make it the receptacle for tin cans and ashes, just leave it alone—and it will speedily go back to the wilderness. A wise man wrote long ago: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction."

Did you ever see an abandoned farm? If you did you looked upon one of the solemn sermons of life, warning you that wherever there is neglect there will be degeneration. In the dense forests of Yucatan there are the ruins of a great civilization. Neglect some time left open the door, and ever-watchful Nature came back to reclaim her supremacy. In the East there are districts which were once all a garden, the

plains highly cultivated, and even the steep hillsides terraced and planted like the hillsides in Bavaria and along the Rhine to-day. They supported a teeming population, were the home of a great civilization, and the country must have been fair to look upon. To-day these districts are ghastly in their barrenness, and a scanty population ekes a scanty living from the soil. The devastation of war, the insecurity of life and property, reckless deforestation to some extent—these and other causes have arrested cultivation. We see the result.

Neglect Is Disastrous to Men and Morals.—But the land has not gone back farther or faster than its people. The people of those Eastern lands, once the centre of the world's highest civilization, have also degenerated and become barbarous. It has probably taken longer to produce the good man than it has to produce the Jack rose, and so it will probably take longer for him to get back to savagery than it will take the rose to get back to the brier; but the tendency and the end are no less certain. To pair with the abandoned farm or the deserted homestead, there may be found, in any of the older communities, families that were once accounted among the best and most influential, which have in a few generations come down to the lowest level.

The abandoned farm and the degenerate family alike illustrate the fearful penalty of neglect. Indeed you may find many a spot in our land where the whole community has gone far back toward a "state of nature." The Mountain Whites of the South are a vast com-

munity gone intellectually and morally to briers and nettles. They come of the best blood that immigrated to America, and a few generations of neglect has resulted in an appalling desolation of mind and manners.

Moreover, it is not merely knowledge that is lost, not only wealth and the comforts of life, but the powers of perception have been broken down. The fishes in Mammoth Cave have the semblance, the pictures of eyes, showing that they originally belonged to the world of light where eyes were needed and used. But behind the picture now is no living optic nerve, only a tiny mass of ruins. Living long in darkness has destroyed the power of sight. "Eyes have they, but they see not." You know there are people like that, who have gone back to spiritual blindness. An appeal to the finer feelings, to the nobler sentiments, to the moral consciousness does not reach them. This is the most terrible penalty of neglect.

There Is Always a Tendency to Revert to Original Conditions.—It is easy to forecast in general terms who will be the people of consequence and power three or four generations hence. They will not necessarily be the descendants of the people who to-day are rich, intelligent, and comfortable; they will be the descendants of the people who are to-day using their opportunities. And the hewers of wood and the drawers of water, the drudges of three generations hence, will be, not necessarily the grandchildren of those who are to-day poor and illiterate, but the grandchildren of the people who are to-day careless and wasteful of the precious products of civilized and enlightened progress.

By tireless industry, regular habits, and frugal living, a man makes a place of comfort for himself and his family. He is not willing that his son shall work as he worked or suffer hardship as he did, and the son is very likely to share his father's views on the subject; it is not necessary for him to practise the stern virtues of his father, and he commands the means and the leisure for indulgences which his father never knew. He does not perceive, and strange to say the father rarely perceives, that by his relaxation he is losing all his father gained. The current against which his father fought his way continues with unabated force. By the third or fourth generation, a weak man, with flabby muscles and bewildered brain is floating downward with the stream.

It is the frequent history of families, of nations, of races. Wealth tends to destroy the power that created it, and civilization tends to undo itself. It all means only that gravitation is forever against us, that the natural flow is down the stream, that we hold our gains by a precarious tenure and always upon the condition of tireless effort.

When the Individual Relaxes His Effort He Begins to Go Backward.—I have dwelt upon this subject in its larger aspects because that is the easiest way to see the facts; it gives us our lesson in large print. But it will be obvious that principles which operate so certainly in generations of plant and animal and man have also their application in the life of the individual. You will readily understand that the best you get in character or knowledge is obtained at great cost, and

we need not dwell upon that. As the old copy-book motto has it: "There is no excellence without great labor." But do you know how easily all you have gained may be lost?

> "It is the most difficult of tasks to keep
> Heights which the soul is competent to gain."

The good ball player must keep in practice, not merely for improvement, but just to keep as good as he is. The pianist must keep everlastingly at the piano or lose her skill and power. If you have learned German you must continue to use German with tongue and ear and eye, or it will become again a strange and unknown language to you.

In my school days, which were spent in a college town, it was a constant source of wonder to us that so many of the good students disappeared in after-life, while many poor students came to distinction. We were disposed to draw the absurd and mischievous conclusion that good studentship was a poor investment, and that the prospects of usefulness and success were better for the men who neglected their college work. The true explanation is very different from that. The good students who made a failure in life were the men who took their diplomas with a great contentment, feeling that they had achieved their education; they abandoned their studies at commencement, and so began to lose all the knowledge and the power they had gained. The poor students who made a success were men who felt their loss at the end of the college course, and straightway set to work to atone for their past neglect.

Ceaseless Effort Is Required to Hold Our Gains.—We keep only what we continue to use. That is true of all acquired skill, and all skill is acquired skill. It is true of skill in games, and it is true of skill in the Great Game of life. It is true of knowledge, and it is true of virtue. Character is not like a rock fixed in the midst of a river; it is like a boat afloat, which maintains its place only by ceaseless labor, breasting the current. "Time," says Bacon, "changeth all things for the worse." Our houses, no matter how well they are built or at what cost, must be kept in repair or they will fall into ruin. Our characters, no matter how they are built up out of right motives and lofty principles, will go into decay through neglect. Virtue lives upon the practice of virtue. Social righteousness perishes without constant social service. In every relation of life it is true that "eternal vigilance is the price of safety."

QUESTIONS

1. What two factors have produced civilization? What do you think Henry Drummond meant by "Natural law in the spiritual world"?
2. What help does Nature need before she comes to her best? Criticise Lord Avebury's statement that "man touches nature only to mar." Is it true that "God made the country while man made the town"? What did Mark Twain mean by saying that "a cauliflower is a cabbage with a college education"? Give some instances of the value of training and selection in Nature. If plants and animals may be improved by cultivation and training, what ought to be true of human beings?

3. What differences may be discovered between the looks of a savage and the looks of a civilized man? It has been said that we make our own faces. Is this true?

4. What have you to say in criticism of Cowper's line "O for a lodge in some vast wilderness"? If Cowper had found himself in such a wilderness, what would he have done?

5. Give several illustrations of the achievements of evolution and of cultivation. Did man begin as a perfect creature? Was the Garden of Eden a perfect place? How has our present state of living been secured?

6. What fact must always be borne in mind in regard to the permanence of human achievement? Illustrate this fact of degeneration by a plant, a garden, a farm, a civilization.

7. Show how the same law applies in the case of men and of morals. What is the author attempting to show by his reference to the blind fish in the Mammoth Cave in Kentucky? What warning does this carry for us?

8. Who, in all probability, will be the leaders of men in the third or fourth generation after this? Why? Why do so many poor boys become famous? With what tremendous forces must we reckon if we are to make real progress?

9. Show by several illustrations the necessity of keeping in practice. Why do some good scholars disappear after graduation?

10. "Eternal vigilance is the price of safety." How does this apply to the gains of character? Comment on Bacon's proverb, "Time changeth all things for the worse."

Sum up in a short paragraph what this chapter teaches about the dangers of neglect and degeneration.

PROBLEMS

1. Wilbur Morse is habitually dirty, unkempt, uncommunicative. He does not seem to care how he looks, dresses, or acts. His parents either do not care or have no influence over him. Can his mates do anything for him? Are gentle measures enough or will he have to be treated roughly? Which is worse, dirty hands or a harsh manner? Try to keep his good opinion but change his habits.

2. Whenever your club meets for a social evening the boys soon begin to "rough-house," to the damage of the room and its furniture, and to the destruction of any possibility of a reasoned programme of activities. You do not like this condition of things. Can you suggest a remedy? You would like the club to settle the matter and not to call in any outside authority.

3. You have been taught to make your toilet in your own room and not in public. Grace Williams, your chum, does not hesitate to open her vanity-bag in public places and proceed to powder her nose or to use a lip-stick. You consider her conduct unladylike and would like to change it. How?

4. Your street is much littered by stray papers which people have thrown away and by remains of garbage, which has been put out in uncovered receptacles and has been scattered by stray dogs and cats. You sometimes abandon a newspaper in the street-cars, but you do not like to see the cars full of rubbish. Plan a campaign for cleaner streets, cars, etc., applying to yourself and to your neighbors.

5. In the study of mathematics or Latin or some other subject your class has completely outdistanced you. You are floundering along in bewilderment, not knowing what it is all about. Will it be wiser for you to

drop the study and take up something else? If you drop it, can you be graduated? Can you still go to college?

6. John Copeland does not like school and urges his parents to let him go to work. They have other plans and ambitions for him and refuse to take him out of school. He is not attentive in class, studies little, "cuts" classes when he can, and is often sullen. Keeping him after school has no effect upon him except to make him worse. What advice would you give?

7. When the teacher leaves your class alone for a few minutes, disorder begins at once. Some throw spitballs, others give catcalls, and chaos reigns. The teacher tries keeping the whole class after school, but this seems to work no improvement and exasperates the innocent, so that they misbehave next time. Can the class do anything to remedy conditions?

8. Edwin Marks is pretty well behaved in public, but at home he is surly and disrespectful to his parents, and cross and quarrelsome with his brothers and sisters, and sometimes strikes them. His chum wants to help him. What can he do?

9. In your new school some one is scratching the new desks, marking on the walls, breaking windows, and throwing litter around. Your class does not like this activity and has called a meeting to discuss the subject. The whole class is present. You are called upon to present your views. What should you say?

10. In the Plainfield High School the last week before examination is spent in reviewing the studies of the term. You dislike this week, but are not bigoted about it. The school is making an experiment in self-government and you propose that this week of review be abandoned. What arguments will you use? Out-

line them, and then go on to make out a list of reasons for holding a review.

SUGGESTIONS FOR READING

One of the best discussions of degeneration is found in Drummond's *Natural Law in the Spiritual World*, in the chapter headed "Degeneration." Lowell's poem "Extreme Unction" is also good. Stevenson's story *Olalla* gives a vivid sketch of a family which has degenerated. The parable of the talents in Matthew 25 : 14–30 or its companion piece, the pounds, in Luke 19 : 12–27 show the dangers of doing nothing with our talents. Hawthorne's fine story, *The Great Stone Face*, is valuable here. Excellent pictures of the degeneration or lack of development of certain elements in our own country are to be found in Frost's *Our Contemporary Ancestors*, Furman's *The Quare Women*, and in almost all of Charles Egbert Craddock's stories, notably *The Prophet of the Great Smoky Mountains* and *The Despot of Broomsedge Cove*. John Fox's *The Little Shepherd of Kingdom Come* and *The Trail of the Lonesome Pine* deal with some of the same problems. Galsworthy's great play, *Loyalties*, is incidentally a picture of how one man degenerated. Gale's *Miss Lulu Bett*, both the novel and the play, shows a woman who might have degenerated but who asserted her right to her own life. Barrie's *Sentimental Tommy* and *Tommy and Grizel* give the life of a Scotch boy who came to a bad end.

CHAPTER X

WORK

Work Is Not a Curse but a Blessing.—When I was a boy my father once took me with him to a neighboring town, leaving me at the house of a relative while he attended to his business. It so happened that a house was being moved through the street. I watched the novel operation for some time, but finally yielded to a strong impulse that struggled against a natural timidity, and went to the help of the men at the windlass. Upon his return my father found me engaged in that laborious but enticing occupation, and called me away. On the journey home he rebuked me for helping men to do work for which they were being paid while I was not. My father's rebukes were always so kindly that they rarely hurt very much; but this one hurt, and so I have remembered it. He made me feel that I had done something foolish, one of the sharpest punishments inflicted on boy or man.

But the shame I experienced has long since faded away, and I look back on my conduct now as very natural and proper. I had young muscles which were clamoring for employment. I saw men working hard, and the human instinct was to help them. There was a wholesome pleasure in feeling the lever yield to my push, in seeing the rope coil on the drum of the wind-

lass, and the house slowly creeping down toward me. I was enjoying myself; I was making myself useful; what matter that I didn't have to do the work or that I was not paid for it? My father, good man! was under one of the delusions which make the world unhappy and wicked, namely, that work is a hardship, and that the only reasons which justify it are that one has to work and is paid for working. It is a very ancient delusion and so widely prevalent as to be almost universal; but it is a delusion nevertheless.

There Is Such a Thing as "the Joy of Work."—The joy of work is a phrase that excites a good deal of ridicule. Mention it to a company of laboring men, and very likely they will laugh you to scorn. If they reason with you about it at all they will say that you don't know anything about real work, that to you it means brain work, which they regard as recreation, not labor. Mention it to a company of business men, and you will be greeted with similar hilarity. The busy man will tell you that he is not working either for pleasure or for the benefit of his health, but to make a living or because he wants more money.

But is there not a deep and genuine satisfaction in making a living or in adding to one's fortune? And wouldn't a man rather make a living or build a fortune by hard work than get it in any other way under the sun? The laboring man, too, is mistaken. Usually the most independent and self-respecting of men, he scorns the "bread of idleness," covets no man's charity, and the most insistent of his demands is that he shall have the proud privilege of earning his way.

The Pleasure of Work Is Not All in Its Rewards.—However, it may be said that there is pleasure in the rewards of work, and not in the work itself. And it must be granted that a great deal of the human work that has to be done is in itself disagreeable and unattractive. Yet there is really such a thing as "the joy of work," and it is not at all uncommon. At one end of life you may see it in the eagerness of the young man to get to work. At the other end of life you may see it in the unhappiness of the man who has made the mistake of giving up work too soon. Men who have led busy and useful lives, and who retire before they have passed out of the great working years, wander about discontented and wretched. In many instances they fail physically or mentally or both, and sometimes die of no apparent disease, but simply because they have nothing left to live for. What does it mean, if not that work itself affords pleasure? Some men are wise enough to retire into some new form of activity, and so preserve their happiness, or even increase it as new and broader interests are awakened. But the truth is that there is a craving for employment of our powers as deep as life itself, and that the satisfactions which make up happiness are to be sought and found, in large part at least, in laborious and useful days.

Nor are these satisfactions always associated with the prospective rewards of labor. Men work who do not need to work for the sake of the pay, and they continue to work when they have accumulated more than they can ever use. A famous old man who had amassed

a great fortune denied that he cared for more money, he had enough. "Then why," he was asked, "do you continue to work and make more money?" He answered frankly and no doubt truthfully: "Because I like the game." The old man was doing just what I did as a boy when I helped to move the house. And most of the men who go grumbling to their work would manifest some consternation if it were intimated that for any reason they were likely to lose their occupation.

Of course, as I have already said, there are some forms of work that are not attractive, and no form of work is equally attractive to all people. So it is highly important that one shall choose for himself an occupation in which he will be happy. But away with the notion that all work is drudgery, and that it is only a hard necessity or a consuming avarice that can drive men to their tasks! Work is the natural occupation of life, a blessing, and not a curse.

Idleness Is Immoral Because It Leads to Wrong-Doing.—The moral aspect of work appears first in a negative form which is expressed in the proverb: "Satan will always find something for idle hands to do." Complete idleness is impossible to anybody but a paralytic. The people who are not doing something useful will be sure to do something harmful; they must be doing something. Vice flourishes on the unemployed and on holidays. It is perhaps a good thing to have a *leisure class*, so-called, because they can do some of the many useful things for which there is no compensation forthcoming. But an *idle class* is al-

ways a menace and usually a curse to a city or country. It is bound to get into mischief. Wherever you find such a class you will find that it reeks with scandal.

The Only Way in Which One Can Pay His Way Is by Useful Work.—But the moral purpose of work goes beyond the mere task of keeping people out of temptation and sin. It is a simple question of common honesty. We all have to be consumers, and we all ought to be producers. We receive so much from the world, and the only possible way to pay for it is by our toil. Money is only a certificate of work performed, somebody's work, and if it is not our work, it does not square us with the world. All the things we enjoy have been produced by somebody's work, and if we do not turn an equivalent of value into the common fund we are in default to mankind; we are living on stolen goods; we are cheating at the game.

Work Alone Procures the Satisfaction of Self-Respect.—We have this sense of things, for one of the greatest motives with the young man for getting into the work of the world, and with the older man for keeping in it, is the grand desire to be independent. We all want to shift for ourselves as soon as we can, and as long as we can. Our pride resents the thought of our being cared for by others. Self-respect, that reverence for one's own soul which ever seeks to guard it against any and every profanation, is the first support of virtue. People who do not respect themselves are the easy victims of all forms of temptation. Selfish people who lie and cheat and steal may seem to be only inconsiderate of the rights of others; but in the first

instance they have no proper consideration for themselves. They are mean-spirited, without dignity of character—that is, without self-respect.

We may be misled by the preachments about unselfishness, as though it involved self-neglect. "Love thyself last," is the counsel of the fallen Wolsey. That is an impossible thing. The great Teacher did not say that; he said: "Love thy neighbor as thyself." And that plainly implies a precedent love of self. Everything starts from oneself; that is the original world from which we set out on all journeys, all adventures. Polonius's crowning advice to young Laertes is sound to the very core:

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

The desire for independence which sends us to our work in the world is primarily homage paid to oneself in the determination to be self-sufficient, to pay one's own way.

Then follows the inevitable consideration of others. The desire to be fair bids us not to impose ourselves as a burden upon others. It is no matter that it be done legally, the shame remains. However custom may approve of one's being supported in idleness by the work of others, the thing is unfair and dishonest. It is taking somebody at a disadvantage. It is evasion of the laws of the universe. It violates the rules of the game. It is cheating at play.

So the desire to be independent is the subtle asser-

tion of moral principle whose aim is at once to preserve the integrity of one's own soul and to secure the just rights and immunities of other people. Work is fundamental morality.

The Passion for Achievement Is a Moral Impulse.— But coupled close with the desire to be independent is the desire for achievement. We are not contented unless there is something doing. We are born into an aggressive movement which takes us with it from the start. We must be overcoming something or we are not happy. The fighting proclivities of the race are but a perversion of this instinct of conquest. I have spoken of this combativeness in another chapter, and just now I only want to connect it with the morality of work. Of course, the effect of hard work is to toughen the sinews and so prepare for success in the moral battle. But there is more to it than that.

What has morals to do with cutting a canal through the isthmus of Panama or the invention of wireless telegraphy? Just this, that every such achievement is subduing the world and the elements to human uses. It is a direct contribution to that betterment and happiness of mankind in which the moral nature finds its most joyous expression.

The desire for independence differs from the desire for achievement as making a living differs from making a fortune. In the one instance honesty bids us put into the common fund as much as we take out of it; in the other instance a generous ambition bids us put into the common fund *more* than we take out of it. In my boyish escapade I wanted to see the

house moving—wanted to see it moving at the bidding of my straining muscles. We are always like that. We want to see things moving—we want to see the world moving, and moving forward, not backward. We hate to see things standing still—hate it almost as much as we hate to see things moving backward. The forward movement means a larger life and a better world. So there is a profound moral satisfaction in doing things. We feel, not only that we are discharging a debt to the world, but that we are become benefactors.

Work Gives a Reason for Our Existence in Society.—And that brings us to another important consideration. Useful work is a service rendered to others. There is so much work to be done in the world. Somebody must do it. We see multitudes of people already engaged in it. Then we hear the human call to share in the toil, and have the human impulse to go to the help of the workers. There is the noble element of brotherliness in it; it comes out of the friendly instincts of the warm human heart. You can remember that when a little child, as a boy you wanted to help father, as a girl you wanted to help mother. And how proud you were of your little achievements! *You were beginning to account for your existence; you were beginning to establish your right to live; you were entering on the proud satisfactions of being useful.*

Nature begins very early to take care of our souls by her subtle calls to the business of life. At the beginning the duty of work usually wears a halo. Every boy who has been reared on a farm can remember

the day of wonder and of glory when he was first permitted to drive a team of horses. It meant being a man, and taking a man's place in the work to be done; it meant helpfulness; it meant being of use in the world and paying for one's keep. Alas for those unfortunate sons of prosperity who never enjoy the pride and glory of such a day as that, who are never thrilled by such premonitions of what it means to be a man!

The Idle Person Is a Moral Pauper, No Matter How Rich He May Be.—You see an idle person is an immoral person. His lack of occupation exposes him to temptations to which his lack of strength makes him an easy victim. He is likely to fall into vices of one sort or another. But apart from that peril, and supposing it to be escaped, still the idle person is an immoral person. He is consuming without producing; he is using that for which he did not pay. No matter how rich he may think himself or others may think him, he is playing the part of a pauper in the world's life. He is anti-social, for he lives upon the labor of others, and he refuses to contribute to the common good. Dishonest and unfriendly, he is the enemy and not the brother of men. Whether or not we find a work that we enjoy, we must understand that it is our duty to work, and that idleness is wicked.

To Degrade Oneself Is an Unpardonable Sin.—I suppose that every one will concede that it is his duty to make the most of himself, to develop such qualities as he possesses, to make as much of his life as he can. There are a good many elements that go to the mak-

ing of the most of oneself—education, both general and special, freedom and responsibility, competition and co-operation with others, and so on. But you will observe that they all centre about the work that one does. Wholly apart from its external productions, work builds the worker; it makes stature. The idlers are all dwarfs.

The first sins, and the ones that are never pardoned, are the sins against oneself. To degrade oneself, to neglect one's mind, to deform one's own character, to dwarf one's own soul—who is there to forgive such sins as these? The one who seeks to avoid work is guilty of them all. You will observe that the boys and girls in school or college who are looking for "snap courses" never get much in the way of an education. Well, I have long observed that those who are looking for "snap jobs" in life never make much of a success. What is of more consequence is that they never make much of themselves. The laws of life are rigid and terrible in their allegiance to truth and honesty. Trickery is defeated from the very start. That is what the ancients meant when they said that "the gods play with loaded dice." The laws of life cannot be outwitted. There is only one road to the goal, only one way in which to make the most of oneself, and that is the way of honest work.

QUESTIONS

1. Give the incident recorded in this first paragraph and comment on it. Was the father or the boy right? Why is the idea that work is a hardship a delusion?

2. Sometimes the phrase "The joy of work" excites ridicule. Find several reasons. Why do most men work? What is the source of the satisfaction which comes from earning one's own living? Why do most of us scorn to eat the bread of idleness? Who alone are privileged to eat such bread?

3. What shows that there is such a thing as "the joy of work"? What is a good plan to insure happiness even when one has retired from the active work of life? Comment on the attitude of the man who said he worked because he loved the game. Find some reasons why it is important to pick out the right occupation at the beginning of life. Is work a curse or a blessing? If Jesus was a carpenter, what light does that throw on the problem?

4. What are some of the perils of idleness? Distinguish between the advantage of having a leisure class and the danger of having an idle class.

5. What is the only honest way to pay our score in life? Who is the cheat in the game? Who lives on stolen goods?

6. Show how work contributes to our self-respect. Is it important to keep our self-respect? Contrast the two sayings and decide which is better as a rule of life: "Love thyself last" and "Love thy neighbor as thyself." What do you think of Polonius's advice to his son? How far is it honest to live on investments? Can you find two reasons why work is fundamental morality?

7. Find reasons for the statement that the passion for achievement is a moral impulse. Of what are our fighting proclivities a perversion? Suggest some ways in which these instincts may be put to good use. What moral significance has the cutting of the Pan-

ama Canal? In what respect does the desire for achievement surpass the desire for independence? How can we become the benefactors of the world?

8. Point out how work justifies our existence to society. Is it possible to keep all through life the halo which our earliest labors had?

9. What is a pauper? In what ways is an idle person immoral?

10. What are some of the ways in which one can make the most of himself? What do all these centre about? Of what sins is he guilty who seeks to avoid work? What do you think of snap courses and snap jobs? What is the only road to true success in life?

11. Make an outline on "The Advantages of Work" in some such way as this:

Work is advantageous because

1. It.....
2. It.....

and so on.

PROBLEMS

1. Jane Cummings is a high school girl. Her parents keep no servants but do their own work. Jane's school work does not take all her time, but she seems reluctant to do her share of the household duties. She wakes up one day to the fact that the family is a co-operative institution and sets herself the task of thinking through her relations to the work which has to be done. Can you help her?

2. James Hotchkiss is thinking about what he shall do with his life. He wants to choose an occupation which will help him to contribute to the world's work, but at the same time he wants to get out enough to live comfort-

ably. Above all, he is unwilling to be a drag on other people. He wants to be a helpful member of society. What occupations are suitable for him?

3. Thomas Kelley is from a rich home where most of the work is done by servants. One summer he visits a friend on a farm where everybody works and where even the boys and girls are expected to do their share of the "chores." His friend tells him to loaf and enjoy himself. What would you do?

4. Charles Bennett has a friend who says that for a man to live on his investments is for him to be a parasite, carried on the backs of the people who do the real work of the world. Charles is in doubt. Some of the good people he knows are living on their investments. He comes to you for advice. What will you tell him?

5. Robert Dawson has the idea that to avoid work is the great object of his life. He goes through school and college doing as little as possible. Then his father, who has supported him thus far, dies, leaving little for his heirs. Robert's friend, William Hayes, calls to see him and finds him very unhappy, both because his father is dead and because he is faced by the necessity of going to work. If you were William Hayes what would you tell Robert?

6. You are employed in a shop or store where you are usually under the eyes of a superintendent. As long as he is in the room, you are intent upon your work and do not loaf on your job. But when his back is turned or when he is absent from the room both the quantity and the quality of your work suffer. Discuss this situation with regard to your own character and your own future.

7. Your superintendent or "boss" is rather overbearing and dictatorial. He frequently scolds but never

praises. You have long tried to do your best, but have not elicited one word of praise or appreciation. Sometimes you are tempted to surrender your job or to let up in the quality of the work which you are doing. What ought you to do?

8. Jane Thomson and Stella Wilson both work in the same office, Jane because she has to earn her living, Stella because she wants to be doing something useful in the world. Stella pays no board at home, Jane has to contribute largely to the support of her family. Stella spends much more on her dress and her pleasures than Jane can. Jane thinks if such girls as Stella kept out of business, wages for the rest would be higher. Stella does not want to loaf at home. What social ideal could be presented to both these girls? Where lies the right between them?

SUGGESTIONS FOR READING

Ruskin's lecture on "Work" in *The Crown of Wild Olive*, and the chapter on "Work" in Dr. Cabot's *What Men Live By* are both worth while. Van Dyke's "The Toiling of Felix" is a poem which gives the glory of work. A little tract by Dr. W. C. Gannett, called "Blessed Be Drudgery," has heartened many. Dr. C. W. Eliot has an essay on "The Durable Satisfactions of Life," which contains a discussion of the value of work. By all means read Polonius's speech in *Hamlet*, Act I, Scene III. Among stories of work we commend Boyesen's *Against Heavy Odds*, Gardner's *Dena*, and Stein's *Gabriel and the Horn Book*. Browning's poem "The Boy and the Angel" tells of a boy whom God missed, and Lowell's "A Glance Behind the Curtain" has these fine words:

> "No man is born into the world whose work
> Is not born with him. There is always work
> And tools to work withal, for those who will;
> And blessed are the horny hands of toil."

CHAPTER XI

PLAY

The Difficulty of Taking Play Seriously.—I suppose that if I were to begin this chapter by saying that play is one of the duties of life, you would utter a mental complaint: "Now, you are spoiling all our fun." And you would be right. So I am sorely put to it to know how to begin. Play is a duty, but when it appears as a duty it is spoiled—it ceases, indeed, to be play at all. That is the trouble with the revival of interest in play in our time. We are taking play too seriously, working it into the routine of life as one of the things to be taken regularly like a medicine, with the result that play becomes only a new form of work. When the child has finished his task he is told: "Now you may run out and play," and he goes bounding to his liberty. But if he were told at any set time: "Now you *must* go out and play," he would go sadly and reluctantly to play a demure and joyless game. When it is robbed of the sense of liberty, play has the very life taken out of it. When one plays because he must, or because he is paid for it, like the professional baseball players, it is no longer play, but work.

And yet play has an important place in life, and it must have serious consideration. Play is the counterpart of work. One of the values of work is that it enables one to enjoy his play; and one of the values of

play is that it enables one to do good work. As they say about the food of animals and men, both are necessary to a "well-balanced ration" for the support of life.

Play Is One of the Aids to Virtue.—What immediately concerns us now is that both are necessary to good morals. Play is one of the great aids to virtue. It co-operates with work to make life sane and wholesome. But to do that it must be as different as possible from work, and the difference begins in this, that work is a duty while play is a privilege; one is more or less compulsory and must always involve some disagreeable tasks, while the other is spontaneous, free, and it must be agreeable or it ceases to be play.

The Lack of Play Produces Moral Deformity.—We will avoid our difficulties by saying that play is the *right* of every one. One of the most pitiable sights is that of little children who do not know how to play. It is a sad commentary on our conduct of affairs in this land where every one is supposed to have an equal right to "life, liberty, and the pursuit of happiness," that the playground associations have to employ people to teach the children how to play. If these children had enjoyed their rights they would have known how to play. Play is so completely normal that we teach it to ourselves, when we have our life free and unimpaired. It is as natural as walking. The cruel bandaging of girls' feet which used to be practised in China destroyed the power to walk. Something like that has happened to the souls of children who have not learned how to play.

But only a little less sad than the spectacle of children who do not *know* how to play is that of grown folks who have *forgotten* how to play. They, too, must have been subjected to some cruel repression which has deformed them; they have been deprived of their rights. Perhaps they did it themselves, under some mistaken notion as to their dignity or their duty. But their plight is still a sad one just the same. They are not only missing the pleasure of play, but they have lost something of the power to do good work. They have also lost one of the safeguards of goodness, which Nature is careful to provide.

> "All work and no play makes Jack a dull boy;
> All play and no work makes Jack a mere toy."

There is much wisdom in this old jingle, and it is applicable to us at all stages in life. We have no right to be dull; it is an injury to our neighbors. And certainly we have no wish to be dull; it is an injury to ourselves. But dull we shall certainly be if our work is not mixed with play. We all have a *right* to play because we all *need* to play.

Play Is Occupied with Doing Useless Things.—But if we are going to take the subject of play seriously it does not mean that we are to take our play seriously. Our work is serious, but our play is not. It is of the very essence of play that it shall not be serious. If you have ever seen a horse taken from his harness and turned loose in a field, you have seen how play is to be taken. He runs, kicks up his heels, throws himself upon the ground and rolls in a perfect abandon of joy.

A healthy boy will act in very much the same way, and so would a healthy girl if certain prim proprieties did not forbid. In our play we do useless things, such as turning somersaults or knocking a ball about over a field. We could get as much physical exercise out of doing useful things, but it would spoil the fun and so take away the reality of play.

The first purpose of play, therefore, is sheer enjoyment. It may accomplish other things, important and useful things, as we shall see. For instance, a bath is a useful thing; but what boy ever went swimming with a mind intent either upon cleanliness or health? If either cleanliness or health were uppermost in his mind, he would have to be compelled to go swimming. Men are a little different. They are governed more by reason and considerations of utility. So they will play golf faithfully out of a sense of duty —I should say that they will *do* golf out of a sense of duty—it is no longer play.

The thrilling sense of liberty is a part of the enjoyment of play. It is an escape into the boundlessness of life. The restraints are cast off; the routine is abandoned; custom is put aside and habits are broken off. One can go where he will and do what he wants to. He has no master, he has no duties; he doesn't even have to be reasonable. There is an intoxication in this sense of freedom, the escape from a humdrum, regulated world back to primeval haphazard.

Play Is the Counterpart of Work, and Requires Change.—I do not mean, however, that play is governed only by caprice. Play is the *romance* of life, and

so it naturally falls into rhythm, as in songs and dances. Play is the *rehearsal* of life, and so it adopts rules for the games. This unregulated world of play must still be subjected to a certain degree of regulation in order to keep it enjoyable, and also to attain the ends which wise Nature has always in view.

And the first rule laid down is that play must give a complete change. Tired muscles are allowed to relax while new muscles are called into action. So we actually rest while we keep going. We are vexed with the professional singer because she will not sing for our entertainment in an evening company. But she has come to the party for amusement and recreation just as the rest of us have done. To sing would be play for those of us whose work is in something else, but for her it would be work. She also wants a change. I have heard farmers, who had been following the plough all day, express their amazed contempt for golf. They couldn't understand why men would walk the fields all afternoon when they didn't have to do so. Golf would provide no change for them, and so would not be enjoyable. On the other hand, one whose work is at a desk is foolish to seek his recreation in chess or cards. He should know that the lack of change takes away from both the pleasure and the benefit of such amusements. It seems at least plausible that if we were wholly free to choose our play we should take some form which would give us the greatest change from our work. In general it may be said that if our work is sedentary we should seek our play in athletics, as all students do; if our labor is physically exhausting,

our play should be physically restful and mentally exciting.

Play Must Be Honorable or It Ceases to Be Play.—Another element in enjoyable play is competition. As soon as play takes the definite form of games, we play to win. It is the contest that calls forth our best efforts, and we see here how deep is the joy in doing one's best. And yet there is a certain chivalry that enters into the contest, or it ceases to give full pleasure. The one who is so eager to win that he is willing to cheat, is making work of the game; it ceases to be pure play, and so loses its power to give pleasure. The one who is so eager to win that he loses with a bad grace, is also making work of the game; he spoils the fun for himself and everybody else. Our competitive games must be played by rule. Observance of the rules of the game enters very deeply into the enjoyment of play.

The Right to Play Belongs Only to the One Who Works.—A word of warning has to be introduced somewhere, and it may as well come in here as anywhere. I have said that play is the natural right of every one. I should qualify that. Play is the natural right of *every one who works*. Upon the second half of the old rhyme I have made no comment: "All play and no work makes Jack a mere toy." Certainly no sensible Jack wants to become a mere toy. There are people who do not play enough, who take life too seriously, and in consequence become hard and narrow. But there are also people who play too much, who take life too frivolously, and in consequence become

shallow and stupid. There is no invigorating change in the life that is either all work or all play. I suppose nobody has a duller time of it than the people whose sole occupation is pleasure-seeking. Take, for instance, those silly people who make cards an occupation instead of a pastime. Cards have ceased to be play, and have become work. Now one has a right to do useless things occasionally for amusement; but surely no one has a right to do useless things all the time as a business.

There is one great rule that has its application everywhere in life; it is the rule of moderation. Moderation means frequent change; it means leaving off at proper intervals and turning to something else; for the matter before us just now, it means the consistent alternation of work and play. Excessive indulgence in play is injurious in many ways; it is sufficient at this point to say that it destroys the wholesome enjoyment of play itself.

Play Is a Trap Set by Virtue, with Pleasure for a Bait.—But what has all this to do with morals? Much every way, as we shall see when we come to consider the subtle purposes and the evident results of play. Nature has many cunning devices by which she entraps us into virtue, and play is one of them. We will not forget that the immediate purpose of play is simply enjoyment, and that the essential elements of it are all conducive to that particular end. But under that disguise of enjoyment there are hidden a number of wholesome things. The pleasure of play is like the sugar-coating put on medicines more or less disagreeable. For instance, what work that is ever done in-

volves such strenuous and often violent exercise as does play? The pleasure there is in it entices us, overcoming our common laziness. We play for the sake of the enjoyment and take the wholesome exercise without thinking of it. Play is rich in such by-products, which, it may be, are much more valuable than the simple object it has in view.

The general purpose which Nature, wise in her cunning, conceals under the mask of play is recreation. We use that word as a synonym for play without thinking of its meaning. It means re-creation, making over, being born again. Now when a thing is created it is new, and when it is re-created it is made new again. When one is born he is very young, and when he is re-born he is taken back to youth. But new things are comparatively perfect; the flaws come from the wear and tear of age. We are born healthy; diseases come later. So re-creation takes us back to the soundness of the new, to the health of youth. It is restoration to health of body and mind. Old age itself is a disease, the last of them all, and the only one that must always be fatal. Recreation challenges old age, stays its insidious approach as long as possible.

Hence the importance of play for men and women as well as for boys and girls. But let that pass for the present. It is sufficient to say that the disguised purpose of play in the economy of life is re-creation; that it restores the years which time has stolen, makes us younger and stronger for the business of life. It takes us back to health. And when we remember the

close relation there is between health and morals, we shall perceive the moral significance of play. Vice is a disease whose great preventive is the resistance of healthy bodies and healthy minds. So you see there is a certain literalness in my saying that the enjoyment for which we play is the sugar-coating for the important medicine of re-creation.

Play Is a Moral Safety-Valve.—But there is another side to this, which upon close consideration is not another side at all. Sin sometimes appears as the mere excesses of high spirits. And play is the safety-valve for the escape of surplus steam. One of the most encouraging things in our day is to see how the diversion of play is cleaning up the morals of the world. Diversion is another word which we may profitably separate into its parts to get its meaning. It is to di-vert, to turn aside. The dangerous impulses which drive people into sin are di-verted by play into innocent and wholesome acts. You cannot remember how our schools and colleges used to be filled with deviltry and vice. Perhaps you know of some mischief still remaining of which I am ignorant. But I know how athletics has wonderfully cleaned up the school and college life of America. In like manner the automobile and golf have been cleaning up the life of older men. It used to be that almost the only change that strong men found from work was wickedness. The sports are supplanting vice as a diversion from the cares and the work of the world. Alas, for multitudes of the unfortunate in our great cities this moral safety-valve is not yet available!

The Young Should Learn Games that May Be the Diversion of Later Years.—One solemn duty let me lay upon you. It is not enough that you have games which you can enjoy now. The time will come when baseball will be too much for your stiffening muscles. But the time will never come when you will not need to play. So before it is too late, learn some game that will always be both available and enjoyable. That is desirable for the continuance of your enjoyment, for the preservation of youth and health, and for a perpetual resource in your hours of leisure. It is sad to see a man achieve leisure in his mature years, and then not know what to do with it. The man is poor in spite of his wealth who has no resources for his days off. The fishing-rod and the golf-stick are wonderful tools of happiness and virtue, because one can use them as long as he is able to walk. He never has to turn to the gaming-table or the whiskey-bottle for the corrupting diversions of the tired man. Just as you learn accounting or chemistry for the use it will be to you in after-life, so you should acquire diversions that will amuse and rest you, and that will last you through life.

That is one great reason for your learning to enjoy music, art, literature, science. These tastes, once acquired, constitute an inexhaustible wealth, a treasure laid up "where moth and rust do not corrupt," useful as long as you live. Play is to be added to these accomplishments as a permanent resource.

Play Imitates Life and so Prepares for the Great Game.—I have spoken of play as a change from the

routine of serious work. But we have to remember that play also imitates life, and imitates the most serious things in life, such as keeping house or having school. You can all remember, no doubt, "playing house" and "playing school." We give up such games as these very young, but we keep on imitating life. The complex games of youth and maturity, while they give pleasure by the very unreasonableness and uselessness of their aims, are yet governed by rules that are modelled on life, and so they prepare and discipline us for The Great Game.

Whatever we may come to think of competition in business, and whatever we may decide to do with it, life is a great contest in which the prize of victory goes to the winner. There is no getting rid of that fact. So the chivalry that is cultivated and developed in the games is turned to good account later on. When we have learned to play fair and to abhor all cheating at the game; when we have drilled into ourselves the high sense of honor in the strife to win; when we have learned to put our very best into the contest of play; when we have acquired the ability to win modestly and to be good losers; then we have so far prepared ourselves for good and honorable service in the bigger game in which we shall soon be assigned our parts. Play is a part of our education, and not the least important part. The Duke of Wellington said that the field of Waterloo was won on the playgrounds of Rugby and Eton. Perhaps it was that saying that suggested the stirring poem by Henry Newbolt with which I will close this chapter.

"There's a breathless hush in the close to-night—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play, and the last man in.
And it's not for the sake of a ribbon'd coat,
Or the selfish hope of a season's fame,
But his captain's hand on his shoulder smote—
'Play up! play up! and play the game.'

The sand of the desert is sodden red—
Red with the wreck of a square that broke—
The Gatling's jammed and the colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed his banks,
And England's far, and honor a name,
But the voice of a schoolboy rallies the ranks,
'Play up! play up! and play the game.'

This is the word that year by year
While in her place the school is set
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And, falling, fling to the host behind—
'Play up! play up! and play the game.' "

QUESTIONS

1. What difficulty do we meet when we say that play is a duty? Under what circumstances does play become work? Does it cease then to be play? Why is play an important part of work?

2. What moral values does play have? If play is to be a privilege, what characteristics must it have?

3. What comment can you make on the statement "play is the right of every one"? Why is it sad to have

forgotten how to play? What is one way to escape being dull?

4. What is the difference between taking the subject of play seriously and playing seriously? Show some characteristics of good play by the way a horse acts when he is turned out to pasture. When is swimming play and when is it not? Illustrate the part which enjoyment and liberty have in play.

5. What is meant by the statement that play is the counterpart of work? What follows from the fact that play is the *romance* of life? What follows from play's being the *rehearsal* of life? What is the first rule of play? Show how this rule applies in the case of the singer who does not wish to sing and the farmer who sees nothing in golf. What kinds of play should appeal to the office worker, the mechanic, the schoolboy?

6. Show how cheating spoils the very spirit of play. How does being a poor loser also hurt the true spirit of play? Why should we obey the rules of play?

7. How, only, can we earn the right to play? Do some people play too much? Has one a right to do useless things all the time? Some of the time? Apply the law of moderation to work and to play. Can you mention some particular in which excessive play is an evil?

8. What is the moral value of play? Illustrate under the headings, Exercise, Enjoyment, Recreation. What bearing has a healthy body on morals?

9. Show how play is a moral safety-valve. Explain the word "diversion." What has been the influence of athletics on the morality of college students? What moral values may be found in golf? In automobiling? Which are more important, schoolhouses or play-

grounds? Do the young people in your town have proper facilities for play?

10. Can you name some games which you can learn to play now which you can still play when you are older? If change of work is as good as play, what does that suggest as to the wisdom of acquiring a hobby? The French have a proverb: "He was born a man but died a grocer." Would a hobby have saved his manhood? Study the hobbies of your acquaintances to see which seem to promise permanent enjoyment and recreation.

11. Show how play imitates life. In what way does it help in the great game of life? Make a list of valuable things in play, *e. g.* it cultivates chivalry, honor, etc.

PROBLEMS

1. You suspect, on very good evidence, that some of your schoolmates are betting on the football games of your school. Your first impulse is to tell your teacher about it, but you have a repugnance to talebearing and do not do so. You try personal remonstrance with the boys whom you suspect, but are laughed at for your pains. One day a class meeting is called and you determine to take up the matter there. What will you say?

2. Thomas Hunt enjoys most playing at planning trips. He has never travelled much but he is an inveterate collector of railroad and steamship time-tables and spends much time in figuring out and planning trips here and there. Sam Studdiford, his chum, gives up most of his leisure to outdoor sports. Neither can quite understand the position of the other. One day they agree to talk it out. What do you suppose they say?

3. Robert Johnson is inclined to be selfish in the games which he plays. If baseball is being played he wants to bat first and to have the most prominent place on the team. So it goes in all the games which he plays. Warren Howland, on the other hand, is a person who always keeps in the background, and never pushes himself forward, even when he has a perfect right to do so, although he is an excellent player. Can you suggest ways in which the desirable qualities of each boy may be stimulated and the undesirable eliminated?

4. Your neighborhood is lacking in proper places and facilities for children's play. Why not take up as a project the providing of such facilities? Make a survey of possibilities, approach the proper authorities to see if anything can be done. Get in touch with the Parks and Playgrounds Association, 1123 Broadway, New York; see if there is any vacant lot available, and stir up the community.

5. Your mother is rather troubled by what she has heard and seen of modern dances. According to her, they are not modest. You are very fond of dancing, and should be sorry to forego its pleasures. You are also anxious to keep your mother's good opinion. Can you suggest a course of action which shall save dancing and at the same time respect your mother's scruples?

6. Some of your companions are much addicted to the "movie" habit. They go as often as they can, often at the expense of their lessons or their work. Much of their conversation is about the pictures which they have seen and their favorite actors. You do not go so often and you frequently feel out of the running when the "movies" are being discussed. Your parents leave decisions very largely to you. Should you go more frequently? What kind of pictures do you like

best? Do you go to representations of scenes which you know beforehand must be unworthy?

7. James and Charles are two young men employed in a railroad office. Both are fond of their superior officer and often consult him about their affairs. James one day asks the officer to tell him where he can get some dancing, what picture shows he would best see, what plays are the best to hear. Charles, on the other hand, asks for advice on getting a list of lives of great executives, some works on engineering, and accounts of welfare work among employees. Which of these young men is likely to make the most of his life? Why? Is there any way of harmonizing the two things the young men want?

8. Some one has given you a sum of money which he bids you spend for your own amusement. Some of the possibilities are, a trip to Washington or some other place, a set of books, several visits to the theatre, a walking trip to the mountains, a week at the seashore, or anything you may choose which does not cost more than the sum of money given you. Decide which seems wisest to you.

SUGGESTIONS FOR READING

Dr. Richard C. Cabot's *What Men Live By* has a fine chapter on "Play." Joseph Lee has written *Play in Education*, one of the best books on the subject. Henry S. Curtis has several books on Play, among them *Education through Play*. W. H. Hudson's *Far Away and Long Ago* gives the play experiences of an English boy in South America and is one of the best recent biographies. All good boys, in these progressive days, should become acquainted with Isaac Walton's *Compleat Angler*. Henry van Dyke's *Little Rivers* and *Days Off* show how one man puts in his leisure time. Perhaps

you are not too old-fashioned to enjoy Hughes's *Tom Brown's School Days at Rugby* and *Tom Brown at Oxford*. *The Youth's Companion* is always good and can be trusted to uphold right ideals of play and sport. Some people think the stories of farm life in Maine by C. A. Stephens, published from time to time in *The Youth's Companion*, are unsurpassed. Amicis Cuore's *The Heart of a School Boy* is the picture of an Italian boyhood, very beautiful. Aldrich's *Story of a Bad Boy* tells the idealized record of his own childhood in Portsmouth, N. H. Heyliger's *High Benton* and Griswold's *Deering of Deal* carry on the high tradition of good sport. Gollomb's *Working through at Lincoln High* has some good ideals of play as well as of work.

CHAPTER XII

LITTLE-MINDEDNESS

The Petty Interests of Men Engaged in Great Affairs. —In *Charles O'Malley,* a book not much read in the present day, Charles Lever gives us what is supposed to be an accurate picture of army life in the time of the Napoleonic wars. Any one taking up the book to-day will probably read some parts of it with mingled surprise and disgust. The young officers are so blind to the great issues which are at stake in the momentous struggle, and are so completely absorbed in petty questions of precedence, of personal honor according to the prevailing code, and of pleasure and private gain! Some are intent upon making a profit out of their opportunities, and with no very great shame to themselves when they are found out. Others seem to be wholly occupied with jealousies, intrigues, and quarrels among themselves. Some are even willing that a battle should be lost rather than that a hated rival should obtain the honor of victory. Again and again the purposes of a campaign are put in jeopardy in order that an officer may enrich himself with plunder, or that a question of personal honor may be settled in the prevailing mode. In one instance at least the bearer of important and pressing despatches from the commander-in-chief halts to arrange and fight a duel.

Impressed as we are to-day with the importance

of the issues in that gigantic contest, we cannot but wonder at the *little-mindedness* of the men who could thus turn aside to trivial matters, forgetful of their country's interests, faithless to the great cause in which they were enlisted. We think that men engaged in so solemn and dreadful a task might have risen above the perverted sense of honor which divided the officers of an army against each other, that they ought to have forgotten themselves in the presence of a great peril to their country and to the world.

And yet this graphic picture of army life in the time of Napoleon is fairly typical of all life. The world moves forward in a great campaign against the enemies of human welfare, and the cause is constantly jeopardized by the selfish bickerings of those who are more intent upon private advantage or personal distinction than upon the common good. Progress is impeded by this little-mindedness which diverts and dissipates our stock of human energy. We stop to quarrel among ourselves, to play a petty game of personal precedence, to engage in the wasteful battle of competition, failing to see that our private interest is wrapped up in the general good.

Men Do Wrong Because They Cannot See the World for Themselves.—An important consideration in this connection is that all sin is little. It is the vice of small minds. In one instance it is the preference of a present pleasure that will last but an hour to a future good that will extend over years. It may be that it is a weakness of will, which makes us incapable of self-denial; that while seeing the price we are paying for

an indulgence, we cannot practise self-control. But more commonly it is the preference of a private good to a public good, in which public good, of course, we would share.

It seems very likely that many of our moral distinctions arose from the perception that certain acts were harmful to others. The community saw that theft, for instance, was a wrong done to the community, and therefore decreed that theft was crime. The moral law is enacted to protect the community against the individual. That is not the whole truth, but it is a part of the truth. The moral law springs out of an eternal sense of righteousness; but the community insists upon it and enacts it into specific codes for its own protection.

We have an illustration of this in the criminal codes of all civilized states. The prosecution of crime is in the name of the state. When a man commits murder, the case does not stand: The friends of the murdered man against the criminal; it stands: The state against the criminal. The private crime is a public injury. It is the act of a man who sets a private advantage or a private pleasure against the common good.

Sin is due to little-mindedness. It is the short-sightedness of those who cannot see beyond a present gratification. It is the individualism of those who cannot see the world for themselves. It is the provincialism of those who are ignorant of all that lies beyond the frontiers of their own little lives. In the last analysis it is the blindness of those who cannot see God and are not conscious of eternal laws.

Ignorance Dwells in a Small World.—One of the favorite ways of describing sin is to say that it is darkness, as ignorance is darkness—the limitation of an undeveloped mind. The effect of darkness is to make things dim, or to hide them altogether. But if you will stop to think of it, *the effect of darkness is simply to make one's world small.* When it grows dark the horizon disappears, distant objects disappear, wide views narrow down, and there is left just a little circle about oneself. Within that little circle one must live, seeing but dimly what it contains, and all unconscious of the undiscovered world that lies beyond. The world of sin is a little world; the life of sin occupies a small place. So the word that is said about moral progress is the same word that is said about intellectual progress; it is enlightenment, the widening of the view, the enlargement of the world within which one lives.

Think of any sin, and you will recognize its pettiness, its little-mindedness. Think of the corresponding virtue, and you will recognize its relative largeness, its big-mindedness. Marshal Ney, "the bravest of the brave," was once asked if he had ever felt fear. His curt answer was: "I never had time for it." We can understand that answer. In the hours of peril through which he had passed his mind was wholly preoccupied with big things, the handling of his corps or his army, the disposition of troops, the winning of the battle.

A big-minded man does not brood over his wrongs or waste his time in resenting injuries; he has some-

thing better to think about. A little-minded man is full of resentments; the darkness has shut out the wider prospect. Enlightenment is the emergence upon a larger world, where there are great interests to occupy the mind, great tasks to engage all of one's powers.

The Pig at the Feast.—Selfishness is at the root of all sin. Selfishness is being interested either wholly or supremely in oneself. The selfish person is either indifferent to the good of others, or, when there is a direct clash of interests, hostile to the good of others. He must be gratified and happy, no matter how many other people must be deprived and unhappy to accomplish it. He must be successful and prosperous, no matter who may suffer to bring it about. He is therefore the enemy of the common good, since the common good is derived from the contributions and self-denials of all. He is like the boy who brings nothing to the picnic, and yet will have the pick of the good things to eat, and gorges himself at his companions' expense. He is the pig of every feast. His hand is against every man, and naturally every man's hand is against him. He is anti-social and a public enemy. The moral law and all the laws were originally made for him, to keep him out of the public world, or to make him behave himself as he roams through it. Perhaps it would be better to say that the laws were made for his enlightenment, to show him the larger world that lay outside his own little circle within the darkness. For the world of selfishness is a little world, bounded by a single individual, and the smallest individual in the world at that.

The Little-Mindedness of the Family.—But fortunately it is extremely difficult for any one to live altogether by himself and for himself. We are born into a social group, the family. Very early in life we learn that our own interests are interwined with the interests of others, and that each member of the family has to give up something and do something for the others. This primary lesson in unselfishness is not always well learned, it is true. There are families where life is a perpetual quarrel, each one claiming his rights as against all the others. But usually the primary lesson in social privilege is learned in a degree. The interest of the individual is merged in the interest of the family and the first great social unit is duly formed.

We are interested in our own folks and loyal to our families. That is a very admirable thing, but it is very unfortunate if the social growth of our minds stops there. Suppose that we are so completely wrapped up in the welfare and happiness of our own people that we have no care for outside interests, that we are willing that others should be wronged in order that our own family may prosper! There is a familiar parody on a family prayer that is not without concrete illustration. The head of the family is supposed to pray in this wise:

"Lord, bless me and my wife,
My son John and his wife,
Us four
And no more."

That is more than a bit of humorous doggerel; there are families that are devout in about that measure and

that spirit. There are people whose interests and sympathies have very little wider range than that. They are very little people who inhabit a very little world.

The Little-Mindedness of the Community.—We pass on to the next larger social unit, the community. If we are properly educated in public spirit we are proud of our town, of its improvements, its buildings and streets and industries, its schools, and its social life; we are jealous of its good name and eager for its prosperity. All of which is very right. People ought to be public-spirited in their communal life, and they are very short-sighted indeed if they think they can live in a community and not be of it, nor contribute to its good.

But suppose that our public spirit stop with our town or city; that we are so wrapped up in the life of our own community that we are content to remain ignorant of other communities or indifferent to their needs! It is the common reproach of the country village, not always deserved, that its life is narrow, its people concerned with the doings of their neighbors and ignorant of the great world outside.

> "They take the rustic murmur of their bourg
> For the great wave that echoes round the world."

But it is a fault that is not confined to the little town. As narrow a provincialism as is to be found anywhere may be found in the great cities, where it expresses itself in ridicule of the countryman, who is often a much bigger-minded man than his city cousin, shut in among the skyscrapers. It is sometimes very

difficult to get the people of a great city roused to any interest in the broad problems of the nation, and still more difficult to induce them to forego some advantage to their city for the good of the nation. Now the man whose public spirit is limited by the borders of his own community, whether it be a rural or an urban community, suffers from arrested growth of the mind. His social consciousness is near-sighted and little.

The Little-Mindedness of Class Spirit.—There is another form of community than that which is measured in terms of geography, the community of class. People are divided by horizontal cleavages into the educated and the uneducated, the rich and the poor, the capitalist and the laborer, the trader and the producer, and so on. One of the alarming things of our time is the new emphasis put upon this division of interests and the passionate loyalty to class that is being developed with the inevitable bitterness of hostility between the classes. I say it is alarming, for it sometimes threatens to undo the whole work of democracy and to put a permanent check on the progress of mankind. Taken by itself, it is sometimes admirable and sometimes not. It seems good and hopeful that the poor are becoming more loyal to each other, and combining for mutual aid. But when the rich combine for the advantage of their class, it is a different matter. And yet the combination of the one class will inevitably provoke the combination of the other.

When the good people unite, it promises well for the community and the country. When bad people

unite, it is ominous. The old saw has it that "birds of a feather flock together." That is inevitable. But when class loyalty reaches the point of unreason and injustice where it means war upon the other classes, or even indifference to the rights of the other classes, it stands self-condemned as unsocial and little-minded. The rich snob who is indifferent to the life and wants and aspirations of the poor is a contemptible creature; but don't miss the fact that he is *little-minded*. Only a little less contemptible is the educated snob, who looks down upon those who have not enjoyed his advantages. He has missed one great purpose of his education, the big-mindedness which would draw him into intimate sympathy with all classes and conditions of men.

Now you will all find yourselves identified with some class of people, either by inheritance or by your own effort and choice. As things are in this world, that is inevitable. One can't be everything at once, rich and poor, educated and ignorant, employer and working man. But with whatever class your immediate interests are identified, never permit your life and labor to be bounded by your class. Live in a larger world than that. As individual selfishness seeks to thrive upon wrong done to others, so does class selfishness lead to acts of injustice. Social righteousness means a constant relinquishment of class privilege in order that other great classes may not be wronged and unhappy.

Patriotism Degraded by National Little-Mindedness.—But we pass on to the nation, the largest unit

of organized society. Public spirit finds one of its largest expressions in the sentiment of patriotism. Love of country takes us out of ourselves; it means in its final tests the sacrifice of self for the sake of the great community, the nation. We love our country, and we ought to love it passionately. It stands for some things worth living to maintain, and worth dying to defend. Its institutions are the priceless treasure accumulated by ages of human struggle and sacrifice. Shame on us if we ever value this treasure lightly!

But patriotism is a noble sentiment that is easily prostituted to base purposes. "My country, right or wrong," is not a just or admirable motto. Scarcely less to be condemned is the arbitrary claim that our country is always right and that opposing countries always are wrong. Only little minds can be satisfied with such self-applause.

Every nation thinks itself better than any other nation. This is inevitable, and therefore pardonable. But suppose we go on to despise the people of other nations, to be indifferent to their rights, to hate them, and try to injure them in the name of patriotism! Suppose we permit our patriotism to pass over into blind and unreasoning prejudice! Have we not generally been determined to believe everything good of our own nation and ready to be persuaded of any evil of other nations? Have we not been ready with apology for our nation's aggressions and quick with our resentment of other nations' aggressions? Our histories are too often written more with a view to stimulating national pride than for the pur-

pose of giving accurate information as to the facts. Very likely in your study of American history you have learned to think of Major André as a spy who suffered a just death, and of Nathan Hale as a patriot who was martyred. Did you ever pause to inquire how an Englishman would view them? As matter of fact, what essential difference is there in the things the two men did, or in the deaths they suffered? When a foreigner lifts his voice to say that his country is in the wrong, we exclaim: "There is a man broad-minded enough to be just!" When an American confesses that his country is in the wrong, we cry "traitor!" And the people of the other countries act in the same way.

You see there is a German mind and a French mind and an English mind, each one only as big as the country it represents. Here in America, where we have people from all nations mingling, it might be supposed that we should have what is called "the international mind"; but instead we have the American mind, which is only another variety of the old species. Our human outlook becomes blind at the national frontiers; our public spirit has its geographical limits; we do not feel the obligation to be just to other than our own people.

The result is profoundly damaging to the well-being of the world. A measure is proposed which promises advantage to our own country, and the fact that it must be at the expense of other countries does not deter us, but even awakens feelings and expressions of delight. Our selfish patriotism even

stifles the sense of self-respect which would make a nation too proud to prey upon its neighbors. Our circle within the darkness is so small that we cannot see the wrong we do to those beyond. It is the sin of our little-mindedness.

Where the Race Spirit Clashes with the Common Good.—But there is yet one other phase of the matter to be considered. We have our various races—the Latin race, the Teutonic race, the Slavic race, and so on. Naturally each of the dominant races at least thinks itself superior to all the others. Here in our country we are accustomed to hear high praise of the Anglo-Saxon race, and often from the lips of one who has no drop of either Angle or Saxon blood in his veins. It is extremely difficult for us to acknowledge that any other race is the equal of the Anglo-Saxon, although we may grudgingly concede good qualities in the other dominant races. But it comes with a shock of surprise to us to learn that the Chinaman has precisely the same feeling, and looks down on all the Western races as barbarians.

Now race prejudice is one of the bitterest and most mischievous sentiments in the world. It is inhuman and cruel. We used to hunt Indians as we did bears, and shot them down with as little compunction. We felt that they were not quite human, since they belonged to an inferior race. Judge Taney, in the famous Dred Scott decision, quoted the opinion as generally held throughout the world that "the negro had no rights which a white man was bound to respect." The ignorant and unskilled immigrant to our shores

is ruthlessly exploited, recklessly exposed to horrible perils, partly with the feeling that his well-being is of little consequence, his life of little value, since he belongs to an alien and inferior race. The ancient horrors of the slave-trade and the modern horrors of the ivory-trade illustrate the cruelty of the supposedly advanced races in dealing with those that are confessedly backward.

The trouble with this race prejudice is very like that of national prejudice, only that it is deeper-seated; to the offense of a foreign tongue is added the offense of a differently colored skin. It lacks the world outlook; it is ignorant; it is a darkness that blinds our eyes; it identifies us with a fraction of mankind and not the whole; it is ignoble and mean.

In Order to Be Just We Must Be Just to All Without Prejudice.—Now a great part of the evil that afflicts the world, and of the greater evil that threatens it, is due very directly to this *little-mindedness* of men, putting the good of an individual, a class, a nation above the common good of mankind. And one of the greatest and most urgent of the tasks that confront us is that of breaking down these successive barriers of selfishness and ignorance which separate men into hostile camps. Perhaps that is the next great step to be taken in the civilizing of the world. It begins with the public spirit of the community, bringing the people of a neighborhood into friendly co-operation, calling the individual away from his selfishness to work for the common good; it ends in the brotherhood of man, the friendliness and the common good-

will of the world. We now have the friendship and loyalty which live within a community, a class, a nation, a race; we have *the brotherhood of some men.* "The brotherhood of man" is as yet only an alluring phrase; until it becomes a reality the world can never escape from its ancient miseries and be happy.

You see we cannot be just till we are just to all men without prejudice. We live within a narrow and confined world until our sympathies are enlisted in behalf of all who suffer or are wronged. We must escape from the reign of narrow and selfish prejudices to the rule of eternal laws. The darkness of human enmities is becoming unendurable, and the hearts of men are crying for the light.

Covet the Imperial Mind.—And so I say to you young people, hear and heed the call of the age for a *big-mindedness* that, like the "touch of nature," will make "the whole world kin." Take large views of life and its responsibilities. Work on the big plans that are coming to their birth in the evolution of society. Be citizens of the world, with imperial minds. In the sweep of your sympathies take in all classes, all races. Command your particular tasks, whatever they may be, to the service of the common good.

QUESTIONS

1. What defects in personal ethics are revealed in the paragraph about the novel, *Charles O'Malley?* How ought the officers to have acted? What evidence of little-mindedness can you discover in society to-day? Are we personally guilty?

2. Show that sin is a product of little-mindedness. Which ought we to prefer, our private good or the public good? Why? How did some of our moral distinctions arise? In the case of murder, who is the prosecutor, the friends of the murdered man, or the state? Why?

3. Compare ignorance with darkness, knowledge with light. Give Marshal Ney's remark about fear. Compare the little-minded man with the big-minded man in the matter of resenting injuries.

4. Show how selfishness is at the root of all sin. How is the selfish person like the pig at the feast? How is the world of selfishness a little world?

5. What are some of the advantages of being a member of a large family? What handicap has the member of a small family? What kind of family life do you prefer, a life of bickering or a peaceful life? How may you get what you want? Should our interests stop with our own family? Ought we ever to wrong those outside in order that our own family may prosper?

6. What are some of the evidences of a proper public spirit in the community? What is your definition of provincialism? Is it a peculiar product of small places or is it sometimes found in large towns? Is a big city ever provincial? What means can we take to escape provincialism?

7. Tell what you know about the division of society into classes. What is alarming about this division? What ways can you suggest for bringing the classes together in sympathy? Are private schools an advantage to a democracy? If the public schools are not good enough for everybody, are they good enough for anybody? What light will social righteousness throw on

our special privileges? Is snobbishness ever justifiable?

8. What are some of the obligations of patriotism? Is "My country, right or wrong," a proper motto? Ought we to be blind or open-minded to the faults of our own country? Show how history often blinds us to our country's faults. How is Major André regarded in England? How do we regard a foreigner who is bold enough to acknowledge the faults of his own country? Can we be equally just to a man who criticises our country? Show how we become blind in our human outlook at the national frontier. Is it right for one nation to take advantage of another? What defense can you make of a protective tariff?

9. Wherein consists the littleness of race prejudice? To what evils has it led in the past? Is it still with us? What shall we do with it?

10. What is perhaps the next great step in civilizing the world? Can we endure another great war? Which is better, the brotherhood of some men or the brotherhood of man? How, only, can we live in a large world?

11. How can we become imperial-minded men and women? Sum up in two parallel columns the vices which cling to little-mindedness and the advantage of great-mindedness.

PROBLEMS

1. A new church has just been built in Morrisville. The annual meeting of the church is to be held just before the new building is dedicated, and the question of finances is coming up. At least two proposals will come before the meeting, one to rent the pews at varying rates, the most desirable pews costing more

than the less desirable ones; second, to raise all sums needed by popular subscription and let the pews be free to all comers. If you were a member of the church, what side would you take, and why?

2. A Japanese student has entered your class and does very well in his studies. He is personally attractive and polite. One day some one proposes him as a member of the select literary society of your school. Some students object on the ground that he is a foreigner and should be taught to know his place. Outline a series of arguments for and against admitting him, and decide what your own attitude shall be.

3. "She is a mean, sneaking apology for a girl. She won't speak to me on the street, but I am going to get even with her; the next time I meet her alone, I'm going to tell her what I think of her. Her ears will burn for once." These words were spoken by one girl to another. The second girl said: "Which is worse, to fail to speak to an acquaintance, or to give such a dressing down as you purpose?" What do you say? Imagine similar situations.

4. You have considerable leisure time on your hands. You are also anxious to be delivered from little-mindedness. Suggest some ways in which you may spend your leisure to advantage.

5. John Thompson is invited to a picnic where each person is supposed to bring something to eat. Through carelessness or forgetfulness, John brings nothing, but he is one of the great eaters and wants the best of what others have brought. Can you suggest any tactful way by which the group may protect itself from such as he and train him in unselfishness?

6. In your class you are about to debate the subject of a World Court. Clarence Hamilton says that he is in

favor of every nation minding its own business and not meddling in the affairs of other lands. He says he believes in America's holding aloof from the other nations and going alone. If other lands get into scrapes it is not our business to help them out. If you were in favor of a World Court, what are some of the arguments you would use?

7. Your family is very much bound up in itself and has little interest in community doings. When there is a drive for a community chest or for the erection of a Y. M. C. A. building, or to raise the budget of a church, the family says it is interested in none of these things. It takes care of its own problems and expects others to do the same. You are not altogether satisfied with this attitude and would like to change it. What can you do without destroying the unity of the family, which is very dear to you?

8. Not far from where you live is a section of the city which is crowded with tenements, many of them in unsatisfactory sanitary condition. The streets are poorly paved and cleaned, and the regulations of the Board of Health are poorly enforced. There are some sweat-shops there where clothing and other things are made. The children of the slums come to the public schools, and often bring such infections as chicken-pox, whooping-cough, colds, etc. What can be done about it?

9. In your high school graduating class the brightest student is an Italian girl whose father keeps a fruit-stand down-town. The girl has a fine mind, but lacks the social polish which some members of the class have. She comes to your final dance and seems likely to have a lonesome time, for few of the boys care to dance with her. You are a boy member of

the class. What ought you to do? If you are a girl, can you suggest any course of action?

10. One of your good friends has the habit of using such words as "nigger," "dago," "wop," and "sheeny." Somehow the habit rubs you the wrong way and you want to cure your friend. How can you do it?

11. You hear some one spoken to as a "citizen of the world." That seems to you to be a desirable title. What do you think you can do in order to earn it?

SUGGESTIONS FOR READING

Howells's *The Rise of Silas Lapham* tells how one man grew out of little-mindedness and the same author's *A Modern Instance* gives the other side of the picture. Myra Kelly's *Little Citizens* is a record of dealings with little foreigners, potential Americans on the East Side in New York. If you are afflicted with race prejudice, read Stuart's *The Adventures of Piang* and Snell's *Captain Kituck* for stories of foreigners who can show true nobility of character. Gallomb's *That Year at Lincoln High* is a fine tale of enlightening experiences at a New York high school. (See Chapter XI for another "Lincoln High" story.) Garland's *Main Travelled Roads* gives a number of characters, little-minded and otherwise, of the Middle West.

CHAPTER XIII

LIBERTY AND MASTERY

Liberty Is One of Our Most Precious Possessions.—Laurence Sterne's famous starling in the cage had but one thing to say, a pitiful plaint, which it repeated over and over again: "I can't get out! I can't get out!" The menagerie has long ceased to interest me; it is too pathetic. I do not like to see the panting bear swing wearily back and forth behind the bars of his cage, still hoping against hope that he may find a way of escape. All the poor beasts shut out from their own natural lives to be exhibited as a spectacle—of course it has its educational value and it gratifies curiosity, but it does not appeal to me now. It is too sad a picture of the ancient crime against liberty.

There are some people who are housed in castle-like buildings who are yet very unhappy. They have many causes for unhappiness, but the chief of them all is this, that they have forfeited their liberty; they can't get out. The slave, however kindly he was treated, always longed for liberty. Often he did not know what to do with his liberty if it were granted, but he wanted it anyway. Very often he was incapable of caring for himself as well as his master cared for him; but still, as Mr. Lincoln said: "No man ever thought slavery a good thing for himself."

The battle for liberty has been a long one; we trace it back to the very dawn of history. Indeed we cannot imagine a time when men did not wish to be free, or being free would not make a struggle to maintain their liberties. Liberty is one of the most precious treasures of life, more precious even than life itself, because without it life is not worth the living. Patrick Henry but expressed the everlasting passion of the human heart when he cried: "As for me, give me liberty, or give me death."

With the progress of civilization we are learning to hate war as an irrational and ineffective way of settling human disputes as well as for its waste and cruelty. But for all that, bondage continues to be far more hateful than war. We are accustomed to make a great deal of our American freedom, and we do well to make a great deal of it. Even in our most extravagant and impassioned oratory we do not make too much of it. It has cost a great deal in blood and treasure, but it is worth all it cost. It were far better that all the piled-up wealth of our country were sunk, our proud cities tumbled in ruins, our fields laid waste, and our young men sacrificed in myriads, rather than that we should lose our inheritance of freedom. Liberty is as precious as that.

The Love of Liberty Has a Profound Moral Basis.— But why is it so infinitely valuable? Well, ordinarily we do not feel it necessary to explain to ourselves why liberty is so exceeding dear to us. It seems sufficient to say that liberty is sweet and slavery is bitter, or that liberty is noble and bondage base. But the hu-

man spirit ever moves at the impulse of reasons far deeper than the things it sees and defines. The love of liberty is justified by moral considerations of the very greatest importance.

Every creature has the desire to be itself, and to live its own life in its own way; and that is the very essence of liberty. The cage was not the natural home of the starling; it could not be itself nor live its own life in its own way within the cage. The human being cannot be himself, nor live his own life in his own way while his conscience, his mind, and his will are not free. So the love of liberty has the eternal veracity of Nature behind it. You cannot be entirely true to yourself unless you are free.

Moreover, we say that "all men are created free and equal," by which we mean to imply that freedom and equality are natural rights, which cannot justly be taken away. Righteousness means primarily the securing of men in their rights. When they are deprived of their rights a wrong is done. So liberty is a matter of fundamental morality.

Conscience is sacred. It is the voice of God within the soul. It is our great moral guide. So far as it goes its authority is absolute; it must be obeyed. We can only live up to the light we have, but we know that we *must* live up to the light we have, or we do wrong. To disobey conscience is sin. But how can we obey conscience if we are not free?

It is the aim of all moral teaching as well as the aim of all government and law to bring home the sense of responsibility. But you cannot be held responsible for

the thing you do under compulsion. It is only when you are free that you can justly be held responsible for your own acts.

It is the right and duty of every one to make the most of himself. But how can he make the most of himself if he is not free to exercise his own powers, to take the things that will help him and to reject the things that will hinder him? The full freedom of initiative is necessary to the development of the individual, and also to the progress of the race. When freedom is impaired the advance of the world is retarded; when freedom is lost, the world halts in its upward march. As Emerson chants in his high strain:

> "It is ever the free race, with front sublime,
> And these instructed by their wisest too,
> Who do the feat, and lift humanity."

It is by thinking for yourself, and deciding for yourself, and preparing to give an account of your conduct that you grow in moral stature and build your own character. It is the people who do think for themselves, and decide for themselves, and accept full responsibility for their own actions who lead the world forward toward better things. Tyranny is hateful because it is hurtful; it arrests the moral progress of the race.

Such considerations will make it clear to us, if it needed to be made clear, that liberty is before all else a moral question, and that the passionate love of liberty, which has stirred and inspired men in all ages, has its basis and justification in the moral nature.

The Moral Right to Freedom Has a Moral Qualification.—But the right to freedom has one important qualification, which is again a moral qualification. A man has a right to be free only when he is fit to be free. When he is not fit to be free, when his full freedom would be injurious to himself and dangerous to others, then his freedom must be abridged. We confine the insane in asylums. They are not *mentally* fit to be free. More and more we are calling these asylums hospitals, by which we mean that the insane are people with sick minds, who may be cured; and when they are cured they are to be restored to freedom. We confine the criminals in jails and prisons. They are not *morally* fit to be free. We are beginning to think of these criminals as people with sick wills, and to conduct the prisons as reformatories or hospitals, with a view to ultimate cure and release. Liberty is a right so sacred and so useful that it is not to be withheld from anybody fitted to have it. But nobody would be so foolish as to claim that the insane and the criminal are wrongfully deprived of their liberty, seeing that they are incapable of using it with comparative safety to themselves and their neighbors. People retain no right to freedom who are wholly unfit to be free.

The Right to Liberty Is Both Natural and Acquired.—Moreover, we have to remember that we all began our lives in a state of dependence. The most helpless creature in the world is a human baby. Through the long period of infancy and youth we gradually learn to take care of ourselves and to respect the rights of

others, and have our freedom gradually granted to us. It is both necessary and wise that children should be under the authority of parents or guardians, because they are not fit to be free. So freedom has to be regarded not alone as a natural right, but as an acquired right.

That does not express it very accurately either, for as matter of fact we get our reward a little before we have earned it, are given our freedom a little before we are fit to be free. It has to be so. Obedience to authority cannot quite fit us to become our own masters. You never learn to swim till you get into the water, and you never learn the responsibilities of freedom until you are free. Your parents know that they are taking grave chances as they dole out to you more and more freedom, and that they are taking fearful chances when at last they remove their supporting, guiding hands, and let you go your own way. They also know, if they are wise, that these chances have to be taken. They are a part of the adventure. Mistakes are so probable as to be practically certain; but these same mistakes are the best of teachers. It is a blundering world we live in. That is what makes it so interesting and delightful. The time comes for every one when it is better to blunder in freedom than to do the correct thing under guidance. Beyond the gentle discipline of obedience is the discipline of freedom which completes our education and fits us to be free.

Freedom Means Power.—But now we want to inquire a little more closely as to the meaning of liberty.

It means something more than mere permission to do as one pleases. It would be but a feeble sarcasm to tell a baby that he might do as he pleased. He can't do as he pleases. If a boy half-grown were told that he might do as he pleased, the sarcasm would not be so obvious, but it would be there. If he were the right kind of boy he would know, or he would soon find out, that he could not do as he pleased. He would want to do things for which he has not yet the preparation or the ability. Freedom cannot be conferred as a gift; it has to be achieved. Freedom means power; it means mastery.

Discipline Aims at Both Freedom and Power.—You see the significance of all your tedious and laborious study to achieve an education. You have heard that "Knowledge is power." And that is true. But there is something more important than that. If you succeed in mastering the subjects of your studies it is well; that means the enlarging of the field of your interests and the extending of your powers. But here again the by-product is more valuable than the product, the indirect object of more consequence than the direct object. For while you are mastering your subjects, you are also achieving a discipline of your own mind, subjugating it to your will. You are developing your natural powers of intellect, organizing and drilling them as soldiers are organized and drilled to make an army, compelling them to do your bidding and giving them the habit of obedience. The purpose and end of it all is mastery of your own mind.

This is the reason given for your learning some

things which you will never use, and also a very good reason, I think, for your studying some subjects that are not interesting to you. However wisely you may choose your calling, there will be many things to do that will be disagreeable. If your mind is under a good discipline, if your will has mastered your desires and your mental indolence, you will be able to do these things rapidly and well. The useless studies are retained in the curriculum because they are supposed to afford the best and most thorough mental discipline. But you see that all your studies, agreeable and disagreeable, have this subtle purpose beyond the mere acquisition of information—the mastering of your own mind so that it can and will do the things you bid it do. They are to fit you to go to your work and your freedom in the proud spirit of the conqueror, saying not, I wish, or I would; but *I can*, and *I will*. Knowledge is indeed power; it is freedom; it goes where ignorance can never go, however eager it may be.

> "They are free whom the Truth makes free,
> And all are slaves besides."

The Abuse of Liberty Forfeits Self-Mastery.—But there is more than knowledge to be mastered, more than one's mental powers to be subdued and disciplined, before one achieves self-mastery. There are temptations to be met and conquered, and there are appetites to be brought under control. Indeed I have spoken of the education of the mind more by way of illustration than because it falls within the purpose of this chapter.

Now there is a curious illusion prevalent among many young people and some older people to the effect that sin means freedom and virtue means restraint. Of course there is this element of truth in it that virtue does mean restraint put upon passion and appetite. It is also true that freedom means freedom to do wrong as well as freedom to do right. But when one uses his freedom to do wrong, he sells himself into slavery. For instance, the drinking of intoxicants is often defended on the grounds of liberty. A man will say—alas! very often a boy will say—"I am free to eat and drink what I please." Very true. But if he eats and drinks things that are not good for him he will find that he is not free to escape their effects. If he forms harmful habits he will find that he has entered into a cruel bondage from which escape will be exceeding difficult. If he weakly yields to appetite he will surely find that he is breaking down his own powers of body and mind, that he is forfeiting the mastery of himself.

The Weak Are Doomed to Bondage.—The truth is that there is no freedom, no pride, no strength in sin. Sin is mean and abject. Sin is bondage. It dismantles the soul of its powers. It is the surrender to passion, to appetite, to desires which the man is too cowardly to combat or too weak to overcome. There are sins of ignorance, of course, which are entitled to some tolerant and charitable commiseration. But generally we cannot plead ignorance as an excuse for doing wrong. We know well enough when we are doing wrong, and we know the consequences, if we stop to think. Any-

way we would be ashamed to plead the excuse of ignorance. Still more would we be ashamed to plead the true excuse, which is weakness. Whether we yield to the persuasions of others, or to the urging of our own appetites and desires, when we do wrong we are mastered; we have lost control of ourselves. To make this perfectly clear we have only to go to where sin reigns in undisputed sway. The one characteristic which degraded people all have in common is *weakness of will,* the lack of self-control. There we have our lesson in big print.

Temptation is an insult to our self-respect; it is a covert insinuation that we are cowards and weaklings. But what we want to see just now is that it is a trap set to catch us and deprive us of our liberty. The big talk about asserting one's personal liberty by doing wrong is so entirely silly that it ought to deceive nobody.

All Vices Enslave Their Victims.—But while the sensual vices afford us the simplest examples of the bondage to which sin reduces men, they do not exhaust the subject, nor do they even constitute its most important part. Whatever robs men of their freedom, whatever takes from them the mastery of themselves and their own lives, is to be regarded as evil. Greed, for instance, is a vice that is often able to masquerade in very respectable clothes; but in itself it is shameful, for it corrupts the soul and debases the life. Its victim is no longer his own man; he is sold to his own passion for money.

It is not unusual to hear a business man say with

a sigh wonderfully like the sigh of the prisoner behind the bars: "I no longer run my business; my business runs me. I have never an hour that I can call my own. The things that I would like to do, and that I used to plan to do, I have to forego." It is the cry of the starling: "I can't get out! I can't get out!" The man has lost his freedom; he has lost the mastery, since he cannot direct his life toward his own ideals. Now ask him why he doesn't give up business and turn to the things he loves, and hear his answer—I have heard it many times: "I can't do it," he will say; "I am all tied up in obligations that cover years ahead. I am bought and paid for, and I must deliver the goods." That is one example of the way men forfeit their freedom and their mastery. It looks innocent enough, and perhaps it is without the sense of guilt. But is anything ever innocent that keeps a man from living his own life in his own way, especially if it diverts him from the higher aims of life to something that he feels is lower?

Present-Day Peril from "The Great God Success."—This comparatively innocent example introduces us to the peculiar peril of our age and land. It is a sober age we live in, and so the intoxicating pleasures of life do not appeal to us so strongly as do the serious triumphs. The worship of Mammon, of which I have spoken, is but a phase of the corrupting religion whose worship is paid to "The Great God Success." Once the temptations of success appealed to a comparatively few; the rest had no chance at anything like a successful life, and so there was nothing to stir their ambition.

Now the glory of success appeals to multitudes. For another thing, the rewards of success are grown so much greater that the temptations are by so much the stronger. The prosperity of the world to-day enables the devil to bid higher in the market of manhood. And when success is made to mean so much, when its rewards are so enormous, more than ever we need to be fortified in right principles, high sense of honor and duty, in noble and incorruptible ideals.

And the peril is made still the greater because success is permitted to cover and atone for the wrongs by which it was achieved. There are not many who will hold the successful man to so strict an accounting as the man who has failed, or seemed to fail. Almost nobody expects the rich man to be as good as he expects the poor man to be.

> "Plate sin with gold,
> And the strong lance of justice hurtless breaks;
> Arm it in rags, a pygmy's straw doth pierce it."

One Is Never His Own Free Master Unless He Can Regulate His Ambitions.—Now you see that this ardent pursuit of success is very likely to put down and trample underfoot the moral scruples. At the first the aim may be only an honorable success to be achieved by hard work and honest means; but there is very grave danger that it will become mere success by any means and at any price. When just methods threaten failure, the temptations are sure to come with ever-increasing number and strength to resort to unjust methods. The motto of comparatively good

men often seems to be something like this: "I will win honestly if I can, but anyway I must win."

When success becomes an unscrupulous taskmaster, it makes the man its slave, even while he thinks he is its conqueror and master. A man is never his own man until he can master and regulate his own ambitions. It is not always the strong man who seems to master affairs; it is often the weak man who has yielded to the seductions of success. The world's crowns are often made of tinsel, and fools sell their souls, put their integrity in pawn, to purchase the tawdry things. Those who would maintain their freedom must often pay the price of failure, or what is called failure.

The Moral Success of a Man Who Failed.—I knew of a man, a lawyer, of great learning and ability, who was noted for what was reckoned eccentricity in the practice of his profession. He would take no case unless fully satisfied of its justice. Upon a few occasions he gave serious embarrassment to his clients by abandoning their causes in the midst of trial because he discovered some crookedness of which he had not been aware. There was a large and remunerative employment always tempting him to depart from the path of honor which he had marked out for himself. To make the temptations stronger he had severe domestic afflictions which kept him at great expense. One day in conversation with a friend of mine he spoke rather sadly of himself as a failure. My friend replied something like this: "My dear fellow, don't spoil one of my ideals. I have been accustomed to

think of you as one of the ornaments and triumphs of our profession. You have never consented to soil your hands with unclean business. You have marked out your own course and followed it faithfully. You have maintained your freedom and been your own master in spite of all your temptations." Isn't it perfectly clear that my friend was right in his estimate of that man's life? By ordinary reckoning he was a failure; but by a higher reckoning he was anything but a failure; *he had kept the mastery.*

Master Yourselves in Order to Be Free.—You would like to succeed, of course you would! Nobody purposely sets out to be a failure. But the first thing is to succeed in being a man, a free man; after that comes success in your occupation. It is a pitiful thing to be a success in one's occupation, and at the price of being a failure as a man. The heroic attitude challenges the fates, reckless of consequences. It is not afraid of the world. It says: "O world, you are strong, but you can't master me. O world, you are rich, but you can't buy me. *I am free; I am master of myself.*"

QUESTIONS

1. Why does not the author enjoy seeing wild creatures in captivity? How are men sometimes in captivity? Comment on Lincoln's saying "No man ever thought slavery a good thing for himself." Why is liberty so precious to men? What is more hateful to the average man than war? How precious is liberty to us?

2. What are some of the moral bases for our love of liberty? What is the bearing of our duty to obey conscience

on the necessity of liberty? When and only when are we responsible for our acts? Can we make the most of ourselves if we are not free? Illustrate, from your knowledge of history, the truth of Emerson's lines, or disprove them if you can. Show how freedom of thought, of decision, and of action are essential to progress.

3. What does the author mean when he says: "A man has a right to be free only when he is fit to be free." What do we do with people who are not mentally fit to be free? With those who are not morally fit? What should be the functions of insane-asylums and of jails? Should the Filipinos be given their national freedom? Should England retire from India?

4. What parts of our liberty are natural and what are acquired? What risks do our parents take in setting us free? What use can we make of our mistakes?

5. Does liberty mean that we can do as we please? What, then, does it mean?

6. What by-product do we get out of study? Why are we asked to study some things we shall never use? Is the saying "Knowledge is power" true? Give reasons.

7. What besides knowledge is necessary to self-mastery? Is freedom from restraint the product of virtue? Illustrate.

8. Does weakness tend to freedom or to bondage? What characteristic do all degraded people have in common? Are we wise in asserting our personal liberty to do wrong?

9. How should we regard whatever robs men of their freedom? How shall we regard greed? How does business sometimes make a prisoner of man?

10. What is meant by the "worship of Mammon"? Is it more prevalent to-day than formerly? Why?

11. In what danger are the moral scruples in the worship of success? What do you think of the motto: "I will win honestly if I can, but anyway, I must win." Are you willing to pay the price of failure in order to maintain your freedom?

12. Tell the story of the honest lawyer. Do you think his life a failure or a success? Give reasons.

13. What is the greatest success a man can make of his life? Sum up in a short paragraph the leading ideas of this chapter.

PROBLEMS

1. The problem of student self-government is being tried in your school. In some classes it works well; in others it is a failure. You believe in the system heartily and would be sorry to see it abandoned. What can you do to make it more effective? Some pupils in your room are rather obstreperous and refuse to obey the regulations which the student body has itself adopted.

2. The library in your school has not been open to pupils freely on the ground that there are some books there which the pupils ought not to read, and further that the pupils steal the books and disarrange them on the shelves. You think that the pupils ought to have access to the shelves. Should the library shelves be open or closed?

3. Mr. and Mrs. Walter Hammond have a son, James, who is sixteen. He begins to want his freedom, but they are reluctant to give up their authority. One day they let him go out in the evening and before long reports

come to the parents that their son did not behave himself in a gentlemanly manner. They realize that he must have his freedom some time but are doubtful whether that time has come. Try to imagine what the parents think and also what James thinks.

4. Your parents are thinking of going on a trip which will take them away from home for a week or so. There are several children in the family and you are the oldest, about sixteen. In the family conclave to discuss the matter the question is, Should you be left alone or should some older person be asked in to have an oversight of things? What attitude will you take?

5. Your parents, wise people, think that you should have as much liberty as you can use well and not abuse. They talk the matter over with you and ask you what freedom you should like to have. What should you answer?

6. There are a number of your acquaintances who have various ways of getting spending money. One set have only what they earn themselves in odd jobs in spare time; another set have regular allowances from their parents for which they render service in the family; still another set have allowances for which they render no equivalent; while the last set have only such sums as they can get occasionally from their parents. Which system seems to you the best? Why?

7. As you look forward to your life-work you want to fit yourself as well as possible to be a citizen of the world. Study the problem of how you can make your lessons, your reading, your use of leisure time, and even your play contribute to that end.

8. One of your friends is fond of drinking intoxicants and defends himself on the ground that he has a right to use his liberty as he pleases. Meantime, the habit

of drinking seems to be fastening itself upon him. Can you do anything about it? You hate to see him making a shipwreck of his life.

9. A man is accused of a crime of which he is guilty. He seeks a lawyer to defend him. One lawyer refuses the case on the ground that he will not defend a guilty man who ought to be made to suffer. Another lawyer undertakes the case because he feels that, guilty or not, the criminal ought to have the help of a lawyer in order that strict justice may be done and that too severe a punishment may not be inflicted. Which lawyer is right?

SUGGESTIONS FOR READING

Since it may not always be accessible, a poem by William Ernest Henley is here given entire:

"Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul."

In addition, read Browning's "Epilogue" already alluded to. Dorothy Canfield Fisher's *The Bent Twig* and *Rough Hewn*

are good stories of mastery. Quick's *Vandemark's Folly* is a good account of the conquest of the prairie. Willa Cather's *O Pioneers* is another fine story of the winning of the West. Whitman's poem of the same title is also a song of the triumph of the American spirit. For an older poem, see Holmes's "The Pilgrim's Vision." Always good is Lanier's "Boys' King Arthur" or any version of Malory's "Morte d'Arthur." Wallace's *Ungava Bob* and Duncan's *Adventures of Billy Topsail* will quicken the desire for mastery.

CHAPTER XIV

GETTING SQUARE WITH THE WORLD

The Temptation of Power.—Having achieved your liberty and the mastery of yourself, what are you going to do with the new power that has come into your hands? You have heard that knowledge is power, and it is for that reason you are toiling over your books. You want to enter life equipped for its tasks, equal to its demands. But when, by your years of schooling, you have built up your power, what are you going to do with it? You have heard that clean and orderly living develops strong men. I have been trying to tell you that obedience to moral laws enlarges your life and subdues the world at your feet. But to what end? Why should you want to be strong and free? Why should you want to do larger things and better things?

If you try to answer these questions for yourself you will find that liberty and mastery have brought you into new peril, face to face with a great temptation. There is no temptation greater than the temptation of power. You can see that if you will consider the men who have mastered the other temptations and so made themselves strong, but who yield to the temptation of power, subdued by the opportunities that come to them for self-gratification in one form or

another. One man plods his way to a fortune, and when he becomes rich abandons the principles which have guided him and helped him; regards his wealth as a means to the gratification of his own tastes or his ambitions. Another man plods his way to learning, and as his mind widens his heart narrows and hardens. His culture is for his own enjoyment, and he forgets or despises the less fortunate multitude whom he has left behind him. Knowledge is power, and money also is power. But like political power and every other power, these powers may be abused, and as we see the world, they are very likely to be abused by being prostituted to selfish and unjust purposes.

The Temptation May Be Either Indolent or Predatory.—The temptation of power may come in one of two ways, which, however, are not always separate and distinct from each other. The first is the temptation to enjoy the fruits of power in a secluded and exclusive life. The rich man retires to live in comfort, surrounded by people of his own class, indifferent to public duty. The educated man shuts himself within his library, mingling only with other educated people, careless of the social needs of his time. The good man immures himself in his church and his respectability; if others are not good it is their own fault and no concern of his. All three employ their power to purchase for themselves a leisurely, comfortable life, from which disagreeable things are shut out, and in which social duty has no place.

The second form of the temptation is to employ power in imposing one's own will upon others for one's

own advantage or aggrandizement. The rich man uses his power to build still larger his own fortune by whatever cruelty or extortion the laws allow. This is the "predatory wealth" of which we hear. But there is also a predatory culture, usually allied with predatory wealth, which exploits the world for its own advantage. The aristocracies of the Old World illustrate this, and democracy has not yet freed us from the pretensions of a class which claims to be and aims to be the "ruling class." There is even a predatory virtue, which passes under the name of philanthropy. It is concerned with social duty, but in a high-handed and arbitrary way. When it does good it claims the credit of it, and regards its performances as so much charity gratuitously conferred. *It is willing to degrade those whom it helps by making them the receivers of alms rather than of justice.* All three again, rich man, educated man, and good man, find in power the temptation to work their own will, whether for their own advantage or ostensibly for the good of others.

Our Moral Victories Thrust Us Upon New Adventures.—We find that the law of moral hazard is continuous. No achievement brings us into a position of moral security. On the contrary, every achievement brings us into new peril, new temptation. We have a saying that the best of life is at the top, and that is true. But danger belongs among the best things of life. The rewards of victory are new commissions to greater adventures. The higher we climb on any of the ladders of life, the greater the demand upon courage, integrity, and faithfulness. Perils always thicken

as we go forward. The temptations of the boy are tame as compared with the temptations of the man. The temptations of the one who has got power in his hands to use the power selfishly, cruelly, and unjustly are far greater than any temptations that come to the feeble. We easily recognize this fact in the case of wealth, where the power to do as one pleases and the abuses of such power are obvious. Nobody quite expects the rich man to be as good, as just, and as kind as he was before he became rich. We rather wonder at it when the sons and daughters of the rich abstain from the vices of luxury.

But if the temptations of wealth are more obvious because they are more sensual and gross, they are none the more real, and no more certain than the temptations which come to every one who has attained to freedom and the mastery of his own life. That our moral victories increase our moral strength is certainly true; it needs to be true, for even our moral victories thrust us into the place of severer trial.

The Duty of Service Represents the Latest Advance in Moral Standards.—But we return to our question: What are we to do with our strength as we grow stronger, with our knowledge as we become wiser, with our freedom and mastery as we achieve them? The moral standards of our time condemn the selfish life. We know that it is not enough that one shall just be good in a narrow, private way. No man may justly "live unto himself." Power is to be used, not left idle. It is to be used and not abused. It is to be employed in service.

But is this a question of morals? It is not always so regarded. The man who has money may say, and he very often does say, that he may give or not as he pleases, and that when he does give it is a charity which he does not have to practise. The man who gives service might say—perhaps he rarely does—that it is not obligatory, that it is no part of his moral duty. He has done his duty when he has paid for what he gets and deals honestly by his neighbor; whatever more he does is a benevolence that goes beyond duty. Is that true? Is service a gratuity or is it a duty? Is it a gift or the payment of a debt?

We Begin Our Life Under a Weight of Debt.—This is a moral question. Service is a duty, not an alms. Power must pay its way; it must pay for itself. It is obtained at a great price, the greater part of which was paid by others than its possessor. Its possessor owes restitution. We sometimes say of the gifts of the rich, the predatory rich, that these gifts are "conscience money"; they are an attempt to pay back that which has been taken wrongfully. Such attempts at restitution are very blundering; they do not always reach either the people who have been wronged or their heirs. Nevertheless they are better than no restitution at all. When Zaccheus bestows half his wealth upon the poor, it is at least an effort toward a belated honesty, and a recognition of the fact that he has something that does not belong to him for his own enjoyment.

The illustration is not wholly exact, for we may not be in the possession of dishonest gains. But we all are

in possession of more than we ever earned or paid for. We begin our life under a staggering weight of debt which we can never fully discharge. If we give money it is properly "conscience money." If we give service it is a service which conscience demands. If we are in possession of any power it is to be employed for the benefit of mankind because we already owe it. We owe it to somebody, and mankind is the only creditor within our reach. The possession of power is delightful, not merely because it is pleasant to be conscious of power, but because it enables us to meet our obligations and pay our debts.

We Owe Somebody for the World Which We Occupy.—I say we begin life under a burden of debt. We have so much for which we have given very little or in some instances nothing at all. Consider the physical world which is our home. What a wonderful world of beauty and order and law it is! God has given it to us without compensation. We pay a great price for the painting of a landscape to hang upon our walls. But here is the landscape itself, with its mountains and hills, its rivers and seas, its forests and fields, its inimitable colors; and it cost us nothing at all. We talk about our wealth as the product of human ingenuity and labor. But do we not know that the ultimate wealth is in the soil beneath our feet, and in the sunshine and the rain which come unbidden to turn the soil into bread for us? We are guests in a beautiful and comfortable house, whose chambers are already stored with rich garments for us to wear and every appointment for our happiness. Do we not owe some-

body for all this? And how shall the debt be paid? I suppose by helping others to enjoy it as we do; by cherishing all this beauty as a treasure of value. At least we will say that we have no right to neglect this great gift nor abuse it; we have no right to make the world ugly for others, or uncomfortable for others. That would be a poor return to make for our own great enjoyment.

We Come into an Estate Which Others Have Paid for.—Or consider our enormous debt to the past. How much the generations behind us have put into the world to make it a richer and happier place! "Others have labored, and we are entered into their labors." Treasures of learning and literature, of art and skill have come down to us. Our enlightenment, our liberty, our security of life and property under just laws —these things were obtained at a great price, but we did not pay it. In a previous chapter I said that our knowledge of moral distinctions had been wrought out in the long and painful experiment of human history. It comes to us ready-made, and therefore may seem cheap; but the suffering and anguish consequent upon innumerable blunders have contributed to this knowledge and built it up. We are the residuary legatees of innumerable generations, whose labor of hand and brain, whose sufferings and heroisms have enriched the world in which we live. To enjoy our blessings with no effort to pay for them is immoral.

But how shall we pay for them? The people from whom we have received them are gone to "the undiscovered country"; we can do nothing for them beyond

honoring their memory, and that is not a satisfactory return to make. Then what can we do to put ourselves square? The very least that we can do is to pass our inheritance on, unimpaired. But we have a duty that goes beyond that; we can pass our blessings on, not only unimpaired, but enriched by our own contributions; we must pay over the principal which we have received, with interest for our use of it.

The Payment of Money Cannot Square Us with Our Creditors.—Our creditors are not all in the past and in the skies either. We have a multitude of living creditors whom we must meet face to face. If we are to meet them unabashed we must give them their dues. Beware of the shallow and ignorant theory of justice which puts our obligations on the commercial basis of the market-place and the factory. Perhaps you have heard men say something like this: "I paid good money for my goods, and they are mine, to do with as I please. I paid him his wages, and we are quits: I owe him nothing." Well, it must be granted that for some goods and for some services we may pay all they are worth and even more than they are worth. But for the thing of value, do we ever pay all that it is worth to us?

You pay your doctor's bill when it is presented. Are you therefore quits with your doctor? Suppose that his science and skill have saved your life, or the life of some one dear to you. Neither the payment of your bill nor any money compensation that you can think of would be an equivalent for the value which you have received. We pay our teachers, very in-

adequately, it is true, but we pay them. Are we quits with our teachers? If it were possible for you to part with what you have learned in school, what would you take for it? The value of wisdom is indeed "above rubies," but there are neither rubies nor diamonds in the compensation we render to those who teach us wisdom.

Along with our physicians and our teachers there are throngs of people about us with whom we have not settled, and cannot settle on a money basis. Our business men take pride in their just dealings, in meeting all their obligations in full as they fall due. But our business men are receiving constant benefits from introductions and recommendations and such-like acts of friendship, which they cannot even assess at their true value. It is so in all our social relations. We are debtors in every direction, and there is something beyond prices and fees and salaries which we must pay to put ourselves square.

Our Debt to the Toiling Poor Is Not Discharged with Wages.—Consider, also, for a moment—for a moment now, and I trust with seriousness all the years of your life—the enormous debt you owe to those of whom you may think as occupying an inferior station in life, the people who serve you in humble tasks. We pay the laborer his wages, by which is always meant the lowest sum for which he can be induced to work. We pay the laborer his wages, and say that we have discharged the obligation, and are quits. But that is just the view of things which the ethical standards of our time will not permit us to take. When we have

paid the laborer his wages we are still in debt to him, because he has given us more than we have paid for, because he has helped us more than we have helped him. When there is a strike in some line of industry, we suddenly realize our dependence upon those who toil with their hands, and see how helpless we should be without them. Mere wages can never discharge that debt any more than the payment of his fees can put us at quits with the physician who has saved a precious life. For you see, labor is saving our lives and doing it over and over again every day. Moreover it saves our lives by imperilling often and sacrificing always its own life. The farm-hand sweating in the summer field, the miner burrowing in the bowels of the earth for the coal to keep our firesides warm, the "sandhog" tunnelling under the river, the iron-maker scorching before hellish fires, the factory operative with sunken eye and hollowed chest enfeebling himself at his bench—the tens of thousands of people who are doing for us the things we can't do for ourselves, or don't want to do for ourselves, are all putting us under enormous obligation. We can't dismiss them from our minds and consciences by saying that they get their wages and so their accounts are settled. The light that guides our consciences will not have accounts settled so easily and so cheaply, as though we were settling with our creditors for a few cents on the dollar. The thought of the toiling poor disturbs our peace because we feel that their condition reproaches us and that we owe them something which has not been paid.

We Have Received More Than Our Share of the Common Blessings.—The ethical law that the strong should bear the burdens of the weak has a twofold explanation. In the first place it is apparent that service is the very purpose of strength. If one is stronger than another it is that he may do more or give himself to harder tasks. If one is wiser than another it is that he may do more than half the thinking. If a big boy refuses to help a little boy up a hill, we will say, or across a stream, you do not say that he is acting within his rights; you say that he is mean, that he isn't fair. You detest the big bully because he uses his strength selfishly and cruelly, not for the thing his strength is for. The strong ought to bear the burdens of the *weak because they can.*

But the strong have an obligation also, because they have their strength at the expense of the weak. If you attain to power is it not because you appropriate more of the blessings of life than are enjoyed by others? You are physically strong because you have plenty of fresh air and good food. But in the crowded tenement there are those who are deprived of their share of wholesome food and even of the fresh air of heaven. If you are intellectually strong it is because you have better educational advantages than others. So through all the elements which make up your freedom and mastery. You have the advantage in an unequal distribution of opportunities, or at least you are able to make a better use of your opportunities than others. As things are in this world it does not seem possible as yet to restore the balance, but we can do something

toward it. In common fairness it is plainly our moral duty to do that something by distributing the burdens according to the strength. And that means that the strong shall bear the burdens of the weak.

Moreover, if you are free to work with your brains, we have seen that it is because somebody else is doing for you your share of the manual work of the world. If they work for you with their hands it is only fair that you shall think for them with your heads. If they have to sacrifice for you what we call the higher things of life, you ought to make a return of service. *In order to pay your way as you go, as far as you can ever pay your way, you owe to mankind your friendship, your interest, and whatever you can do to better the condition of others.*

Service Is Not Philanthropy nor Charity, but Common Honesty.—This law of social service is the most significant ethical development of the age in which we live. It puts the brotherhood of man on a basis of definite moral obligation. It brings kindness down—or up—to the level of duty. We see in the clear light of our day that power is debased by yielding to the temptations of selfishness, and that its possessor is accountable for its righteous employment. He owes to mankind, and especially to the weak, the poor, the unfortunate, a debt which can be paid only by faithful service. I repeat that this is a moral question, not a question of sentiment or of gratuitous charity. In serving mankind with our powers, whatever they be, we are neither gods nor philanthropists bestowing alms, but just decent, honest people, doing our duty

and paying our debts. In so doing we shall have nothing to boast of. We are to see to it that we have nothing to be ashamed of, that we play a straight game and give a square deal, that we recognize our debt and render payment to the limit of our powers.

QUESTIONS

1. Answer the questions asked in the first paragraph. What are some of the temptations which beset a man who has gained power?
2. What two kinds of temptations are likely to attack a man of power? Give some instances of the temptations to selfishness or indolence. Give instances of predatory power. What do the helpless need more, alms or justice? How can philanthropy be vulgarized? How ennobled?
3. Are we ever likely to be free from moral hazard? Which are the more powerful, the temptations of youth or those of mature life? What are some of the temptations of wealth? of power? of rich young people?
4. Why do the moral standards of our time condemn the selfish life? What obligations of service and benevolence rest upon us? Is service a gratuity or is it a duty?
5. What do you understand by "conscience money"? Are we all under obligations to society? How can we discharge our obligations? Why is the possession of power delightful?
6. Show in several ways how we are in debt to the world, *e. g.*, for beauty, for order, for law, for shelter. How can we pay this debt? Suggest several ways.
7. Show in several ways the truth of the saying, "Others have labored, and we have entered into their labors."

Is it enough that we pass on our inheritance unimpaired? What else can we do?

8. Can we pay all debts with money, *e. g.* our debt to the doctor, the employee, the teacher, our business men, our friends?

9. Explain how we are in debt to those who labor for us, beyond the debt that money can pay. Can you suggest ways in which we can work for a more just distribution of the products of industry?

10. Can you give a twofold reason why the strong ought to help the weak? What do you owe mankind in the way of friendship, interest, and betterment?

11. What has been a significant ethical development of our own age? Will you write a paragraph in which you attempt to sum up the public obligations of a young person in the present age?

PROBLEMS

1. Your school elects each year a set of officers of the students' league. There are usually two parties in the field during the campaign and party feeling runs high. In one election one party calls itself the Progressives and the other is known as the Independents. You are elected president of the students' league by a narrow majority over the candidate of the Independents. How will you direct your policy; will you ignore the Independents in your committee assignments and be the president of the Progressives alone, or will you be the president of the whole school? Outline a method of procedure which seems to you to be best for the school.

2. William Joseph is a boy from a poor family. He does not dress as well as the average of his class, and seems

to have little money to spend. Some of your classmates make fun of him, and do not hesitate to joke him in public about his poor clothes. You do not like this sort of thing and would like to put a stop to it. What can you do?

3. The Sunday School of which you are a member is in need of a teacher for a class of small boys. The superintendent thinks you are fitted to teach it, and asks you to do so. You are doubtful of your ability, but are glad of the confidence shown in you by the invitation. The boys themselves would like you to be their teacher. What should you do? Do you owe any service to the school and to the boys?

4. William Hunt got the idea that his family owed him money for all he did for it. So one morning he made out a bill and put it at his father's place at the breakfast-table. It ran something like this:

The Hunt Family
To William Hunt, Dr.

To cleaning off the sidewalk	$ .50
To care of furnace	1.00
To running errands	.50
To putting out ashes	.25
For keeping my room in order	.50
	$2.75

What would you have done if you had been his parent?

5. In Kate Jones's family everybody tries to help with the necessary work except Kate. When dishes are to be washed, Kate goes off to play the piano; when the table is to be set, Kate has studying to do, and so it goes all day. She does not seem to realize that she is a shirk, but seems perfectly contented to let others

wait on her. What can be done to wake her up and let her see that some responsibility rests on her?

6. John Tolman is a boy at boarding-school. The school sets a good table and has a rule against boys receiving boxes of food from home because of the bad consequence to the boys' health. One day a large box of eatables arrives for John. What shall he do with it?

7. Lucy Small has been reading about the cruelties of the fur trade. She learns that nearly every animal trapped by the hunters dies a painful and lingering death. She is fond of furs and has been thinking of asking for a set for Christmas. She realizes that many men make their living from the trade in furs. She wants to do what is right. What do you advise?

SUGGESTIONS FOR READING

In a volume of religious and social essays entitled *Our City of God*, by J. Brierley, there are two essays which may be read in connection with the subject of this chapter: XV, "The Ethics of Ownership," and XVII, "Our Debt to Life." Edwin Markham's "Man with the Hoe" and Lowell's "Parable" beginning "Said Christ our Lord, 'I will go and see—'" are poems that may be read. American biography is full of the spirit of service. A few titles have already been mentioned. Parton's *Captains of Industry* gives brief biographies of many men who have made good in some form of service. Lucy Larcom's *A New England Girlhood*, Helen Nicolay's *Boys' Life of Lincoln;* Gilchrist's *Mary Lyon*, Palmer's *Alice Freeman Palmer*, and Helen Keller's *Story of My Life* will all repay reading. Mark Twain's *Joan of Arc* is a vivid account of one of the world's greatest heroines. For sound American ideals, far removed from sensationalism, Turkington's *My Country* and Parson's *The Land of Fair Play* are commended.

INDEX

Achievement, passion for, 141.
Addams, Jane, 74.
Addison, Joseph, 33, 89, 102.
Adventure of right living, 7, 61, 70, 206.
Advice based on experience, 5.
Alcott, L. M., 102.
Aldrich, T. B., 165.
Ambitions to be regulated, 196.
Antin, Mary, 74.
Armstrong, R. A., 47.
Arnold, Matthew, 33.
Avebury, Lord, 98, 121.

Bacon, Francis, 130.
Baiocco, A., 33.
Barrie, James M., 87, 134.
Battle of life, 46–56.
Bible, 13.
Black, Hugh, 102.
Blackmore, R. D., 87.
Bondage:
  of habit, 100.
  of evil, 193.
Brierley, J., 219.
Briggs, LeBaron R., 102, 118.
Brooks, Rupert, 87.
Browning, Robert, 17, 58, 61, 202.

Cabot, Richard C., 134, 164.
Cather, Willa S., 203.
Change, an element of play, 152 *ff.*
Character:
  the goal of right living, 28.
  developed by struggle, 53, 54.
  depends on continued effort, 130.
Civilization:
  and morals, 32.
  and cultivation, 120 *ff.*
Class distinctions, 173, 174.
Clemens, S. M. (Mark Twain), 219.
Companions, 88–98.
Conscience, 18–29:
  and liberty, 187.
Consequences:
  when to be considered, 24.
  reveal quality of acts, 40.
  not foreseen, 66, 67.
Contrasts, law of, 44, 45.
Courage, 77–87.
Cowardice:
  of age, 5, 6.
  leads to cruelty, 80.
Crabbe, George, 112.
Craddock, C. E. (Murfree, M. N.), 134.
Crothers, Samuel McChord, 73.
Cuore, Amicis, 165.
Curtis, Henry S., 164.

Danger attractive, 65.
Dawson, J., 119.

Debt, our burden of, 208–216.
Decision called for by conscience, 23.
Degeneration, 120–130.
Development, satisfaction of, 43, 44.
Dickens, Charles, 118.
Discipline, aims of, 191.
Drummond, Henry, 121, 134.
Dual nature, 46–48.
Duncan, Norman, 203.

Eliot, Charles W., 148.
Eliot, George, 179.
Emerson, Ralph W., 74, 87, 188.
Environment influencing morals, 33, 34, 88–98.
Ethics, derivation of word, 112.
Evil:
  contagious, 93, 95.
  effects permanent, 96.
Evolution and cultivation, 123, 124.
Experience:
  value of, 3–13.
  confirming conclusions, 18.
  develops moral judgments, 33.

Faber, Frederick William, 74.
Fear:
  incites to wrong, 80 *ff.*
  painful, 83, 84.
Fisher, Dorothy C., 202.
Foss, S. W., 102.
Fox, John, 134.
Franklin, Benjamin, 102.
French, A., 87.
Frost, Robert, 17.
Frost, W. G., 134.
Furman, Lucy, 134.

Gale, Zona, 134.
Galsworthy, John, 80, 134.
Game:
  pleasures of, 138, 139.
  rules of, 154.
  The Great, 168, 169.
Gannett, William C., 148.
Garland, Hamlin, 102, 184.
Gilchrist, Beth. B., 219.
Gollomb, Joseph, 165, 184.
Good and evil:
  distinction between, 18, 32–42.
  is normal, 39, 40.
Goodness costs rather than pays, 50.
Griswold, Latta, 165.

Habits, 43, 51, 52, 103–114.
Hagedorn, Hermann, 17, 74.
Happiness the reward of virtue, 61.
Hasbrouck, L. S., 17.
Hawthorne, Nathaniel, 134.
Henley, William Ernest, 202.
Heroism, 7, 8, 51–70, 75–85.
Heyliger, William, 165.
Holmes, Oliver W., 203.
Howells, W. D., 184.
Hudson, W. H., 164.
Hughes, Thomas, 87, 165.

Idleness immoral, 138 *ff.*
Instinct and habit, 104, 105.
Intolerance, 26.
Isolation harmful, 97.

Jacks, L. P., 47.
James, William, 61, 74, 118.
Japanese Emperor, 91.
Jefferson, Joseph, 119.
Jones, Rufus M., 47.
Joy of work, 136–138.

Justice:
of boys, 10.
due to all, 178–179.

Kant, Immanuel, 18.
Keller, Helen, 219.
Kelly, Myra, 184.
Kipling, Rudyard, 87, 102.

Lang, Andrew, 87.
Lanier, Sidney, 203.
Larcom, Lucy, 219.
Laws made to protect society against the individual, 37, 38, 168.
Le Gallienne, Richard, 61.
Lee, Joseph, 164.
Lever, Charles J., 166.
Liberty, 185–189.
Little-mindedness, 166–179.
Lodge, Sir Oliver, 39.
Longfellow, Henry Wadsworth, 47.
Lowell, James Russell, 17, 87, 102, 134, 148, 219.

Malory, Thomas, 203.
Markham, Edwin, 74, 219.
Mastery, 185-199.
Mistakes, learning by, 4, 6, 35, 36.
Moral conflict inevitable, 49, 52.
Moral distinctions, reality of, 36, 37.
Moral education, 22, 27, 34.
Moral judgments, 32–42:
differing, 21, 25–27.
distinct from conscience, 21, 22, 27, 28.
Moral progress, 9, 12, 32, 33.
Moses, M. J., 119.
Mothers, their wisdom, 88, 89.
Munger, T. T., 102.

National limitations, 175, 176.
Nature, analogy of, in morals, 120 *ff.*
Neglect and degeneration, 120–130.
Newbolt, Henry, 87, 160.
Nicolay, Helen, 219.

Palmer, George H., 219.
Parsons, G., 219.
Parton, James, 219.
Patriotism, 174–177.
Perils:
to be met, not avoided, 5, 7.
the glory of life, 12.
thicken as we go on, 13, 206.
Philanthropy, 215:
predatory, 202.
Play, 149–160.
Public opinion, 25.

Quick, Herbert, 203.

Race prejudice, 177.
Responsibility and freedom, 187, 188.
Rewards, 61, 68, 69, 137.
Richards, Laura E., 74.
Ridicule, 80.
Righteousness, romance of, 12, 64, 65.
Right-mindedness of the young, 8, 9.
Riis, Jacob, 74.
Rowe, Stuart H., 118.
Ruskin, John, 17, 148.

"Safety first" not a moral maxim, 5, 6, 52.
School spirit, 93.

Self-control, 194.
Self-degradation, 143, 144.
Self-interest and morals, 40, 41.
Self-respect:
  and work, 139 *ff.*
  and temptation, 194.
Selfishness:
  thwarting common good 166–168.
  at root of all sin, 170.
  of class, 173.
  of community, 172.
  of family, 171.
  of nation, 174–176.
  of race, 177, 178.
Service, duty of, 207 *ff.*
Sex difference in morals, 10, 75, 76.
Shakespeare, William, 33, 111, 148.
Snedeker, Caroline, 87.
Snell, R. J., 184.
Spenser, Edmund, 73.
Square, getting, with the world, 185–187.
Stephens, C. A., 165.
Stevenson, Robert Louis, 61, 102, 134.
Stewart, Elinore P., 74.
Stockton, Frank R., 102.
Strength, obligation of, 214.
Strife, joy of, 55.
Stuart, F. T., 184.
Student government, 94.
Study:
  habit of, 107, 108.
  of useless things, 192.
Success, temptations of, 195–198.
Temperance, 24, 111, 112, 193.
Temptation, 143, 194:
  of power, 204, 205.
  of timidity, 5.
Tennyson, Alfred, 17, 47, 69, 71, 73.
Tiffany, Francis L., 74.
Tolman, A. H., 102.
Turkington, G. A., 219.

Vachell, H. A., 102.
"Valor of ignorance," 77, 78.
Van Dyke, Henry, 148, 164.
Virtus and virtue, 75.

Wages:
  and social duty, 211–213.
  righteousness has none, 68.
Wallace, Dana, 203.
Walton, Izaak, 164.
War:
  and liberty, 186.
  and virile virtues, 53–57.
  occasioned by fear, 82, 83.
Wealth:
  predatory, 205, 206.
  temptations of, 207.
Whitman, Walt, 203.
Whittier, John G., 102.
Wiggin, Kate Douglas, 102.
Wister, Owen, 102.
Wordsworth, William, 17, 32, 61.
Work, 135–144.
Wrong never done for nothing, 69.
Wrong-doing injures self, 20, 37, 38.